

the form of Rudra, the all-comprehensive all - knowledge. Otherwise, he wou'd not have accomplished, Jeevata and others became jivas as per the result of the thought of the Bhikshuka. When they were in different worlds as they had not the help of the consciousness of Rudra, and so could not see each other. On account of the samkalpa of Rudra, the jivas with the ideas of differences and unawakened were born. By his will, the jivas got the form of Rudra and other forms innumerable. In the world, the ideas 'I am a Vidyadhara, I am a scholar' bear fruit with the samkalpa of jiva, his determination and concentrated meditation. The creation of the Bhikshuka is an example to the fruitfulness of the thoughts of other jivas. The jiva by the power of his concentrated thought acquires as per time and or place at the same time Oneness, manyness, idiocy, scholarship, godliness or manhood, simply because the jiva is the form of the Brahman. Moreover, the jiva the form of the Brahman is endless and all-mighty also. If the jiva indulges in one body and becomes divisible, he will do one act only due to its power, As per the nature of the power, the performance of the deeds will be. As per the karma of the jivas, the evils of Heaven and hell expand in the Chidatman and are called the creation. At the end of experiencing the results they dissolve in the pralaya, the destruction of all beings. So the Brahman has no attachment or detachment. The desires of the jivas throb in the Chidatman and are becoming fruitful by themselves. In the Self-earned time, place etc. the Yogis, men or women live either in their house or elsewhere, get one body or many bodies. As the result of their concentration of mind on meditation or great contemplation they wear bodies fit for grace or curse. Some times, it is quite natural to get different bodies this world or in other worlds to experience the prarabdha. Kartavyearyajuna living in his own house became a dread to the entire world, and commanded all. Lord Vishnu from the serpent-bed on the ocean of milk takes births, avatars. The Yogis being in

the midst of the Yoginis, in heaven go to earth to accept the offerings to them by the humans. Indra from his throne in heaven goes to the places of sacrifices on earth. Lord Vishnu in this yuga, though only one takes many forms and again becomes one. Again he will wear the form of man to accept the many offerings of the devotees and shower his grace upon them. He will show his Viswarupa in the court of the Kauravas to delude Duryodhana and others. Though one, He becomes Nimi, the king saint, becomes the Videhamukta and lives in the eyes of all beings at the same time closing the eyelids. He will wear 16, 108 forms and enjoys 16, 108 ladies, all being Himself. Thus, Jeevata and others as per the command of Rudra went to the Self-imagined cities or places. Enjoying all pleasures there, they will come back to Rudra becoming the Rudraganas, wearing the fit dress and ornaments they will shine. Moreover, they flourish roaming in Kailasa-Vaikuntha and the Brahmaloкас. The abode of Siva, that of Vishnu and that of the Creator, in the newly constructed creeper bowers with the bunches of gems, surrounded by the ladies of the Vidyadharas with their music, dance and fair-looks, receiving the salutation of gods and wearing the crescent moon on their heads. (1-36)

### 65. The wonder after the attainment of knowledge

The Bhikshuka thought for a while and saw in him his past prarabdha separately. In reality it is nothing other than the Atman. The same is the case with all jivas. One's own karma, as enshrined at the time of death, like a dream remains till the final emancipation. In reality, it is nothing other than Chidakasa which separates the parts of samsara and appears as enjoying them. All these may be said to be the dreams of the dead-jiva. Rama, thus I told you how the jiva, though indivisible, is divided and gets innumerable bodies, through the story of the Bhikshuka. Not only the Bhikshuka but all the jivas separated from the Atman,

the Full, fall from one delusion to another delusion. This is evident from our daily dreams and their experience. Just as the stone that falls from the top of the mountain experiences utter downfall, the jiva separated from the Paramatma also will experience utter downfall in the form of the dream of creation. In this dream he experiences another dream. Thus, due to the internal illusion the jiva falls from one dream to another dream again and again, but somehow, somewhere in some form or other knowing the Truth, he gets rid of the prison of the body and becomes one with the Atman.

Sri Rama:—‘ In what a fatal illusion the jiva falls. One who sleeps forgetting every thing, in the night of false knowledge finds in himself terrible differences and thinks that they are different from himself; thus, every thing appears in the world always, you said I understand it. What you said that is possible is true. but the great man, the Bhikshuka does he really exist or is he your creation?

Sri Vasishtha:—‘ Rama, though it is my creation, it is the creation of my inner vision and hence it can not be false. Any how, to-night I will search the three worlds in samadhi and tell you tomorrow whether he exists or not.

Sri Valmiki.—‘ Bharadwaja, while Vasishtha was saying so the, sound of trumpets indicating the end of the day was heard: very loud like the sound of the cloud at the time of the Deluge. The kings and others placed on the feet of Vasishtha, handful of flowers. At that time, they appeared as trees moved by the wind and dropping flowers down. All stood up from their seats and worshipped Vasishtha. With the offering of salutations the meeting came to a close. All went to their respective places, performed their duties as prescribed with devotion. The night passed off like a kalpa as well as a moment. The happiness of the

glory of Vasishtha's teaching made the whole night as a moment and as a kalpa to those who were too anxious to hear his words further. As the next day entered, all performed their duties, returned to the court of Dasaratha and took their seats as before with all earnestness to hear Vasishtha.(1-20)

### 65. The story of the Remembrance of the Bhikshuka

The great sages like Vasishtha and Viswamitra, the sky-roamers, the siddhas, took their seats. The kings, their dependents, Rama and Lakshmana then took their seats. The assemblage was like a lake of lotuses without wind. It was serene and silent. Vasishtha began his speech without any body's question or request. The saintly people are very compassionate and so they try to inject knowledge forcibly even to the dullards.

Vasishtha :- ' Rama, I searched for the Bhikshuka for long with my eye of knowledge. With deep concentrated contemplation. I searched the entire earth including the seven islands, the seven Mountains etc. I searched and searched. How can the imaginary world appear outside? Towards the third part of the night I went to the North like an ocean confused with the gust of wind by my samadhiyoga, glory of contemplation. I passed over the village called Valmika and reached another village ginapada. There was a resting place. Many men lived there. There was a Bhikshuka called 'Deerghadrishā' in samadhi. He was in his cottage, His hair turned reddish brown. He was so from the past twenty one nights. The room was bolted inside. For fear of disturbing him his trusted servants also would not enter there. He is to renounce his body to-day and attain videhakaivalya: it is so ordained by God. Though he spent twenty one days like that, he spent in his mind thousands of years. Such a Bhikshuka lived in the previous kalpa also. I told you about the second. I do not know whether the third one is alive. My learned mind could not find a third one though my mind like a black bee roamed in the



world-lotus. Then very easily I went from this creation to another creation: Searching there, I found him out. In that creation which shines in Chidakasa: the third Bhikshuka lived, In that creation also as those of others, there were worlds as in our creation I saw in those worlds everywhere forms and objects which we see here. As the Bhikshuka, the brahmin etc here have their activities' in the future creation also, there would be so. As related to the Bhikshuka, to you, to me, and to others of this assembly, to the brahmins and others, such and different stories may happen many times. In that creation, this Narada also will be so. This Bhikshuka and others also will be so. Their history and knowledge also will be so, Vyasa, Suka, Saunaka, Kratu, Pulaha, Agastya, Bhrigu, Angiras etc also will be so. As long as the delusion is, so long this will be so; not once or twice but many times. It was so previously in the past; it will be so in future, Like the waves in the ocean, the groups of creations ever and anon, again and again appear, expand, change. The creations may be similar; may be different; some may have some common features; some will have no resemblances. The Delusion, Maya, thus expanding deceives even the great. Though the mental woes and worries or physical efforts are absent, the delusion grows, expands due to its intrinsic nature. It made twenty nights as a very long time. Then what are the experiences of those forms? How dreadful is the go of the mind. Delusion thus expands and rules. Just as the innumerable varieties of quarrels of the black bees and the confused lotus, in the morning blossoms in water, just as from the spark of fire, great fire comes out, from the very pure consciousness, the very impure and wretched samsara is born. As in the mind of the Bhikshuka, in the mind of every being pieces of illusions and delusions are born. These pieces, the jivas in them, their creations are the actions of maya, (26)

illusion. But they have the power of vyavahara as their power is the Brahman, the all-spreading, all engulfing, the cause of all causes. By knowledge, when the illusion is off, there shall be no illusion to the effect that all these worlds are real, (1-28)

### 67. Oneness with the Brahman

Dasaratha:- 'Sir, I request you to go and reawaken the Bhikshuka from samadhi, so that my ministers will bring him here from his cottage.

Vasishtha:- 'His body is now devoid of life; it is now dilapidated for lack of sustenance. He is not alive now. He has no prarabdha left to experience with this body; if it is there I would have made him alive. His jiva is in the Brahman-swan state, the state of jivanmukta. He will never come back to samsara. He commanded his men not to open the door of his cottage for one month. They are waiting outside. Even if your ministers go there, they will not be allowed in. After a month, finding his body dead, they will submerge it under water. As his body is already lost, there is no question of reviving him. This illusion of the three gunas creates and increases a series of illusions. It vanishes with knowledge. This illusion though false creates worlds. Just as in the pure gold, there is the idea of ornaments, in the Brahman, there is the idea of other things utterly false. Just as the waves in water are false and water is true the Brahman is true the illusion is false. It vanishes the moment it is seen as the Brahman: nothing else. The Brahman appearing as ignorant becomes jiva and gets dream after dream birth after birth. When every thing is thought of as Atman, the Atman alone remains as True. What is Brahman by knowledge appears as world or samsara, like the forest of thorny trees by ignorance. Then every jiva, by his illusion has his own province of samsara. The different kinds of samsaras are like the waves in water and the

dreams in sleep. This world, the mind-creation of Brahma is his dream and also a dream to the jiva. This exists in impure mind and appears as true to all. In his pure mind Brahma, the creator thinks that all these are quite dreamlike and false; the realised soul also thinks so. It will then be realised that the special jiva becomes millions and millions of Brahmandas. The jiva appears as the world; in his heart, he finds the long illusion of things, which are false like dream-things. The jiva falling from the Brahman possessing the power of Chit falling in the female organs of gods or men or beasts experiences old age, death etc of horrible sorrows. The consciousness depending upon the bodies, by the movement of the mind finds in the dreams creating the underworld or the upper world enjoys pleasures. The throbbing of the Brahman creating life-breath, accepting the quality of movement and as a result is called jiva, which falls a prey to the idea that it is the body. coming out of the body, becoming the form of the objects, it takes pleasure in them. Thus, the pure consciousness gets into illusions. Simply because the Chit is in the form of chitta. will it lose its Chittwa? Will not the face face simply because it reflects in the mirror? Simply because the Brahman takes the names of jiva, deha, indriyas etc, it will never lose its Brahmanness. Just as the sky is in the pure sky, water in water are the world is in the Brahman. The world is reflected in the Brahman, the fearless. But like the boy who is afraid of his form in the mirror, the jivas are unnecessarily afraid of themselves though they are the fearless Brahman. The reason for this fear is the mind. If it is controlled by samadhi, the wickedness of the mind vanishes. If in the full Brahman-fire the mind-ghee is placed, it becomes dissolved in it. The world the form of Chit-spanda shines in the Paramatma, the Chit-spanda. In reality, spandana (movement or throbbing) aspaandana, non-movement, jimbhāna, expansion etc are false; therefore, the world is false; the Brahman is Real. One can under

stand by self-inquiry that the word 'sarva' all and its meanings are one and the same and that only the Chinmatra is true; the world is never true. Difference arises only by ignorance of abhedha; when the knowledge of abhedha, no difference, all objects visible to the mentality of difference will vanish and the Paramavastu alone remains. Ignorance is the cause of manyness; knowledge is the cause of oneness, the Full form of Chit. This is the undoubted conclusion. If you have any doubt, please tell me. This is the essence of all philosophy. Therefore, you, I, the others are firmly established in the state of fearlessness, the state of doubtlessness. By this state, all creations of waking, sleeping, dreaming and the tureeya states, bondage and liberation will vanish. The utter illusion of dualism has no place anywhere at all. The world is the result of ignorance, which results in triputi, the seer the seeing and the seen. Ignorance is falsehood; its disappearance is Brahman, the Truth. It is that pure form of the Brahman that is Peace. It is spread everywhere. There is nothing of triputi in it. It is only by samkalpa that mind, life-breath etc throb. With the dawn of knowledge all samkalpas vanish; then the throbbing or movement will be non-movement. The very difference of spanda and aspada vanishes, the movement the Chaitanya is devoid of samkalpas. Due to the lack of knowledge of the Chit-Brahman dualism, non-dualism etc the samkalpas arise. The Chit-Brahman only remains the moment it is realised. In the disc of Chit-Chandra, the black spot like defect is no defect at all; it is the hard body Chit-Chandra; knowing this is Chit-Darsana. Rama, rest yourself in the Chit-Ghana-Brahmapada. If you remain in that Full idea, all samkalpas become merged in that becoming one, the Chit-Ghana. Then you will become the spotless Chit-Chandra Bimba, the Full Moon Form of Chit, in which all bhavabhavas, thoughts and non-thoughts dissolve. You will then be All-pure; the things you touch will be full of nectar, giving up the creations of bhavabhavas, realising the form of Chit and remaining in the Chit-Brahman, you will enjoy inner peace full of joy and sport.

Spanda aspaandau kalpanakaalpana va  
 Chittamnayo viddhi namabdhinamna  
 Sarvaakaara nirvritih santisatta  
 Poornepoornehyekamevasthiteti.

Rama, remain in your real form, the ocean of joy. Realise that spanda and aspada, samkalpa and vikalpa etc, the illusions of the mind in all their varieties flourish in peace, the real form of the only Absolute Bliss. Realise that your real original form is the merged form of all states of Fulness and non-fulness.(1-36)

68. Mahamounayatnopadesa, effort to cultivate the highest silence

Rama, give up the natural activities of the mind; observe silence as in sound sleep; get rid of the filth of creations; catch hold of the Paramapada and stick up to it.

Sri Rama;- ' Sir, I know the meaning of vangmouna, aks. shamouna and kasshthamouna. I do not know what by is meant Sushuptimou'na (silence in sound sleep) please enlighten me.

Sri Vasishtha:- ' Rama, there are only two kinds of saints: the three kinds of mounies which you said you know come under the category the kaashthatapaswis and the second variety consists of the jivanmuktas. Without thinking of the Brahman, one engaged in the vain vows and controlling the senses by force is called the kaashtha mouni. Realising the Brahman contemplating on the Atman in the Atman and though behaving as other mounies outwardly, but inwardly ever engaged in drinking the nectar of self-realisation, with all contentment, one who lives is called a jivanmukta. The decision of the mind with the peace within of the two kinds is called Mouna, Silence. The knowers of silence divide it into four kinds; Vangmouna, Akshamouna, Kaashtha mouna and the Sus-



hupti mouna They respectively mean control of talk, control of senses, with effort, giving up all efforts; (though there is another mouna, the fifth, the manomouna, it comes under kaashthamouna), The jivanmuktas, when they experience the realisation of Self take recourse to this Sushuptamouna. Only the Kaashthamouni follows the first three mounas. The jivanmukta only can undertake the Sushuptimouna, in which the tureeya state is implied. Though the first three mounas are mounas, they are the firm decisions of impure minds; so they cause bondage to the jiva. The kaashthamouni alone develops them. He controls the senses by force, leaves aside inwardly the remembrance of ego, outwardly, the drisya prapancha, the seen world, and the contact with the vangmayaprapancha. He does not look at the Atman, covered by ignorance, but observes the luminosity and the power of the witness-Chaitanya. Those who observe these three kinds of silence, when they come out of samadhi, their mind gets entangled with the worldly objects. But, the sushuptamouni, knowing the Reality, having destroyed his mind already does not become fickle. The sushuptamounis, living in full Atman, may be angry with the three kinds of mounis, or may not be angry knowing that every thing is the play and pastime of the Satchidananda. Anyhow they will never consider the three kinds of mouna either as good or bad. The sushuptamouna is the state of the jivanmuktas; it gives no more further births. It is a glory to hear about it; please hear. If one is realised, the Atman, it comes to him naturally. No trouble need be undergone to achieve it. After it is attained, there will be no joy or sorrow either for gain or loss of the sense-pleasures. In that state, there will neither be the creation of manyness nor its extinction. The sushupti-mouni realises that all the creations are mere illusions; his mind will be no mind it will have no ego of doership. In that state of sushupta mouna there will be neither sat, asat or anything. The state in which

there is no division, no effort, no beginning and end and no meditation or non-meditation, is verily the state of Sushuptimouni. The world with the illusion of manyness exists in the Atman. It is the only Atman, no difference at all. It is that undoubted state that is called the Sushuptimouna. The realisation that Siva the prop of manyness, is pervading allthrough the world is called the sushuptimouna. The sky, as it is all expansive, the non-sky as it is not a vacuum, the all had not any thing, is that Para-tattwa. Realising this, attaining peace and Equality is the Sushuptamouna. The state in which, all vikalpas vanish all external props dwindle, all knowledge exists, that gives all-tranquillity, the above sat and asat, the state of jivanmukta is called the sushuptamouna, the best silence. The state in which the stages of Bhavabhava ever present but never troubling is called the Sushuptamouna. The state in which the activities of the mind subside and which is endless is the sushuptamouna state. The state in which the knowledge that 'In this world I, others, the mind, its creations are never present' is also absent, but there is only endless state of silence, that state is the state of endless silence is sushuptamouna state. 'I am the all-pervading in the entire world; all word and meaning is satta samanya (Brahman) that is changeless' this realisation is sushuptamouna. In this state of sushuptamouna, there will be absolutely no consciousness of objects of any kind. So it is endless; from this other silences come out. The endless sushuptamouna has a great message- This is the state of tureeya which destroys avidya, ignorance. As it destroys the activities of avidya also, it is called the state above tureeya. The knower of Self, the jnani, may get the Sushuptasamadhi, tureeya samadhi and the tureeyateetasamadhi in the waking and dreaming states. Rama, you now attained the state of tureeya; you are adorned by peace and tranquillity; attend to your daily affairs with this body, which though you possess you are equal to a videha, the bodyless. Utter the words 'AUM' Be devoid of the vasanas of samsara.

I am. he is every thing is these are dreamy ideas. Realise the Reality that you are the Chidakasa. remain in that state, never leaving it (1-31)

### 69. The oneness of Prana and Manas

Rama :- "Sir, you said of sata Rudras, hundred Rudras. Is Rudra, the hundredth one of the ganas or is he different from the ganas ?

Vasishtha :- "Rama, the hundred dreams of the Bhikshuka wore hundred bodies of Rudra. The dream- hundred became the hundred of the gana. To Rudra and to the gana, there is similarity in the matter of enjoyment and riches. Hence, they are called the Rudras. When the gana is considered as the followers of the main Rudra, they are called the ganas, if they are considered as equal to Rudra in enjoyment and riches they are called the Sata Rudras.

Rama:- ' Sir, just as from one light hundred lights are lit, how can the dream-Rudra create from his one mind hundred minds?

Vasishtha:- ' Rama, the great men of true imagination and devoid of avarana, covering, can get what they imagine which will be reflected in illusion and will be experienced by them. they the all-souls, all -expansive, see things as they imagine

Rama.- ' If Siva is so great, why should he wear the garland of heads. be naked and roam in the burial grounds.?

Vasishtha;- ' The great souls who attained salvation, who are jivanmuktas with all riches, and who are the real form of the Brahman, as they think so it appears to their minds.

Rama :- "Then how is it that the great soul Iswara wears the garland of heads, the powder of ashes, appears naked and love-lorn ?

Vasishtha : "Rama, the jivanmuktas, the glorious realisers of Self, the residents in Siddhipada: need not necessarily follow the rules of ethical conduct. The ignorant created the code of conduct to them. The mind of the ignorant is cut into pieces by the thousand defects which it is prone to, He lives in the world as per the principle of the fish, (the big fish eating the small fish for its sustenance) If he does not follow the ethical code of conduct, he will undergo innumerable sorrows, the Sastras say. The wise jivanmuktas are above likes and dislikes; they are above the path of vasanas by the control of senses. They do acts which fall upon them; whether they do or do not do actions, they have no interest either in doing or non-doing. Even Brahma, Vishnu and Maheswara take up the forms of men and do acts. These jivanmuktas and siddhas have no objects good or bad, likes and dislikes; they have no idea of self or others; they have no acts that bind them. Just as in the beginning of creation there is the divine law that fire etc must be hot, ice etc cold, as per the ordination of Iswara their actions and the actions of the brahmins came into vogue. The actions of the ignorant do not conform to a code of law; there is no divine ordination to them; after the creation, they create for themselves codes of conduct by attachment for the daily routine actions. I give you the definition of the four kinds of silence. I will now tell you about the silence of the videhamukta, which is pure sky of the Atman full of Chit; its attainment is the highest salvation. They are called Sankhyayogis who are the possessors of Full Knowledge by constant samadhi and Rajayoga attained by discrimination and self-enquiry. They are called Yogayogis, who by hathayoga forcible control of senses, life-breaths, attain the diseaseless, beginning and endless state of salvation. The ideal of both is the attainment of that state of perfect Peace and tranquillity. Some by the former

and some by the latter method attain the state in this life itself. The end of both is the same. The highest state is that state in which the activities of the mind and the main life - breath get dissolved and never experienced, which is above the net of vasanas. The vasana is the mind. It is the cause of samsara. In the above two methods, it is dissolved changed into spirituality and loses its quality of being the cause. Just as the boy sees the betala, the mind gets the body. This is called samsara. Its cause is the mind. If it is dissolved in the knowledge of the Self, it will never see the body again. If the mind is peaceful, the samsara also will be peaceful. Only by the knowledge of the Self the mind becomes peaceful. as otherwise just as one sees his own death in a dream, the mind is born. Just as a waking state will not show one's own death, with the knowledge of the Self, the mind also will not appear. Only by the mind the idea of samsara is born; when the mind ceases to exist by the knowledge of the Self, there will never be 'mine' 'I am', the teaching and the taught, bondage and liberation etc, the many creations. The practice of realising the only Reality, the control of the life-wind and the control of the mind - these three are the methods which lead to Salvation. This is the essence of all sastras.

Sri Rama :- 'Sir, if the control of the life - breath is the cause of salvation, will all the beings attain salvation as at the time of death all the beings have this control of the life-breath ?

Sri Vasishtha :- 'Of the three methods I told you of, the control of the mind is the best. It is easy; the sooner one gets it, the better for him. As soon as one dies, his mind and life-breath will not die or get destroyed. They leave the body, go to the external sky and join the bhutatanmatras that cause the future body as per the past vasana, karma and kama (predispositions, actions and desires). The bhutatanmatras are inclusive of vasanas. They join only with the prana and vasanas favourable to them.



and not with others. The life-breath leaving the past body possesses the vasanas of the future birth and comes into existence with them. Just as the fragrance of the flowers of the sesame seeds, joining the oil in them and undergoes all troubles, the life-breaths also join the sky of the heart and with the winds within and undergo troubles. Therefore, with death, the life-winds will not get controlled. When the pot full with water is drowned in the waters of the ocean, it will not be seen, that is all; it will not die or get destroyed. In the same way, after death, the mind will be invisible but will not die. Just as the Sun can not be without rays, the pranas will never be without mind. The bird called Tittiri, will never leave aside the piece of grass in its mouth till it finds another piece of grass, the mind also will not leave aside the life-breaths unless and until the dawn of knowledge. With the dawn of knowledge, the mind gets rid of vasanas and is destroyed. It gets the state of no movement. Then only PEACE remains. The dawn of knowledge is the cause of the destruction of vasanas. Only with knowledge the existence of things will vanish. Dualism is thus destroyed; the vasanas, the pranas and the mind are then destroyed. The peaceful mind will never indulge in the idea of the body. The vasanas, with the destruction of which the highest state is achieved, are the mind. The vasana is the mind; the absence of vasana is the Paramapada the highest state, knowledge rejects all things possessing vasanas and changes itself as the knowledge of the Self. It remains as the real form of knowledge, unchangeable. This is what the experienced souls reveal. Thus, Rama, this samsara like the illusion of the rope as serpent, will vanish with the dawn of discrimination, by itself. The realisation of the only Reality, the control of life-breaths and the destruction of the mind-of these the accomplishment of one leads to the accomplishment of the others. With the movement of the fan, the wind blows; with the stopping of the fan, the wind does not blow; with stopping of the movement of the life-

breaths, the mind also stops itself. With the fall of the body, the life-breath joins the wind outside the body and sees the world as per its vasanas. Just as the life-breaths of the jivas, leaving the body, going to the sky, see the bodies of gods, men and the cattle, full of vasanas and actions, in the same way, they see their customs and systems of behaviour. With the stopping of the wind the spread of fragrance of flowers stop; thus with the stoppage of the movement of the mind, the movements of the life-breaths stop. The life-breath and the mind of jiva will not be separate. They always remain together like the seed and the oil and like the flower and the fragrance. The spandana of the mind is prana; the spandana of the prana is the mind. They both remain as the chariot and the driver of the chariot. Fire and heat depend on each other; so the mind and the prana. By mutually dissolving themselves, they attain the highest state of bliss. By the practice of oneness, dualism vanishes; the mind becomes dissolved in full; then the prana in the mind also becomes the same. Rama, realise and repose in the great knowledge of the Self; merge yourself in it. Become the Self and remain as the Self for ever. Or, be firm in the Chinmatra, the all-auspicious, the destroyer of ignorance and its destroyer, the Brahman. practise oneness till you are perfect in it. If food is not taken, the body perishes or is weakened; thus even for those who are in nirvikalpasamadhi the destruction of mind and prana happens; then remains only the Brahmanparamavastu, By the practice of yoga also one may achieve this end, but it is a long-time process. Dualism is avidya; avidya is false; the Self can be realised only by knowledge. Knowing this, one may attain; salvation by dharana and dhyana in yoga. In the sarat season, the clouds will be off the sky; with them the fog also disappears thus when the mind is at peace, the mirage of samsara also vanishes. Rama the mind is avidya; destroy it by Self-enquiry;

attain the Brahmapada. Even if the mind takes rest in Paramapada for a moment, it becomes the Brahman and will not come out of it again. Whether by means of Samkhya or yoga, if the mind becomes one with the Brahman even for a moment, it will not be born again. The mind sans avidya is sattwa, which destroys the seed of samsara and will not allow it to sprout. With the dawn of Sattwa, there will be no fall from the Brahman. Rare are those who possess it. But the lucky great who acquire it, will be off from avidya and the seeds of vasanas will be destroyed. They reach the Atman quick and rest in peace, which is impossible and empty to the ignorant and is the paramajyoti the beacon-light of knowledge to the great wise. Follow the three paths I told you; acquire the state of jivanmukti, in which the states waking, dreaming and sleeping, the illusions, their seeds and the mind become destroyed and Sattwa alone remains. As it has no seeds of vasanas, it will never be the cause of samsara, just as the copper that becomes gold by the touch-stone will never lose its goldness, this sattwa, changing as the Brahman will never have any spot whatsoever' (1-61)

## 70. The story of Betala

With the dawn of knowledge through, vicharana Self-enquiry the idea of jiva and the illusion of the mind vanish. The mind, the ego etc have no existence like the water in a mirage. They are illusions which vanish in no time by vicharana. Regarding this samsara-swapna-vibhrama the illusion of the dream-like-samsara, a Betala asked some questions; remember them; I will tell you; please hear. In the great forest of the Vindhya Mountain, there was a Betala of a very huge body. He took a vow to kill and eat only the ignorant and never the wise. He went to a kirata-kingdom, the king of which offered him food. With it he lived a happy life there in samadhi. He never killed a man of virtue though he

fell before him; the good will follow only good principles. Later, he went to another kingdom, where he was in search of bad men to eat. One night the king went in search of the thieves and the wicked. Seeing the king, the Betala roared like a cloud and said 'king, I am a fierce betala. You came to me. You shall be my food for the day. 'The king said' If you wish to kill me for no fault of mine, your head will be cut into thousand pieces. The Betala said 'king, hear me. You are the king. It is your duty to fulfil the wishes of your subjects. I shall put you some questions. If you answer them cleverly, I will not harm you; otherwise, I will kill you. The king agreed to answer his queries. The Betala asked: The small atoms of the rays of what Sun are the Brahmandas? The atoms of what wind are the sky-atoms? Who is he going from one dream to another dream and having hundred thousands of dreams, giving them up and never gives up his pure nature of luminosity? Just as the trunk of the plantain tree has nothing but petals, who is that form of the atom that shines in going from dream to dream? Who is he, of whose minutest parts, the atoms of his smallest atom, are called very great in the form of the wide, wide sky, the brahmandas, the props of the innumerable beings the orbit of the Sun and the Meru Mountain etc? Who is he, who has no limbs, whose smallest particle becomes the essence of the three worlds and causes their existence like the small pebbles join the mountain and cause its existence? If you can not answer these six questions, you must have been the Self-Destroyer and the worshipper of the body as Self: I shall devour you and the people of your kingdom, just as Yama devours the worlds,

### 71. The answer to the first question.

The king smiled hearing the questions and replied thus while the lustre of his teeth when he laughed, the sky and his



clothes became lustrous: There is the fruit of the Brahmanda, which is your as well as my prop. The ignorant think it as eternal. It has coverings of water etc which grow ten times greater than each other. With such fruits in thousands, with moving sprouts it has a branch very lofty, There is a tree which has such branches in thousands. There is a forest which has such trees in thousands. It has high bushes; it is spread very widely: There is a mountain, very high and possessing such forests in good number. There is a wide country, which is the source of that mountain. There is an island having many countries of the same nature. In it with peculiar names and forms with existing and non-existing innumerable streams rivers and lakes, there are. There is a great and very peculiar base the place of innumerable such islands. There is a great world with innumerable such bases of earth spread very endlessly. There is a great egg very fierce like the sky-base, with innumerable such great worlds. There is an ocean, the prop of such eggs in thousands. It has no movement; it is the source of the great ocean, There is a great big ocean: the above oceans in thousands are its ripples. There is a very great man to whom all the big oceans are the waters of his stomach. He is all-expansive and all-great. There is a greater man, who has as his garland, thousands of such great men, hanging from his chest. There is a great Sun, from whose orbit come out easily thousands of such very great men, like hair. The creations of Brahmandas, Rudra etc, visible to all beings are his rays. The seen Brahmanda is only the smallest particle of his light. That Sun sheds his lustre and heat to the entire world. Vijnana is the soul of that Sun. The shedding of lustre to the world is his duty. The wide, wide worlds are the smallest particles of his glow. Just as the world shines by the rays of the Sun, due to the lustre of this Sun of Vijnana, the worlds-goddesses shine, with splendour and attain power. The Sun of Vijnana is the Brahman. The



Brahman is the Gem that shines resplendent in the homes of the three worlds. The Brahman appears to the eligible in endless luminosity. To the uneligible, it appears vaguely like the sparks of fire and leads them to endless illusions like the jivas, the worlds etc. In reality, there are no illusions; the only Brahman shines. Therefore give up your silly questioning; be in peace.(1-21)

## 72.The Replies to the questions of the Betala

The power of time, the power of the sky, the power of movement, the power of Chit, the power of Chidabhasa etc are all dust, dust-particles raised by the wind called Paramatma. Paramatma is the power of all. Just as the flower, having petals filaments, fragrance etc becomes the source of fragrance, created in itself, Paramatma is the source of all powers created in itself. In the great dream called the world, it is the Brahman that goes from one dream to another with no change whatsoever. It is not effected by the blemish of dream, it shines in the same way as the Flood of Lustre uncontaminated. Just as the trunk of the plantain tree is full with petals taking the form of a pillar, it is the Brahman that spreads in the interior and the still interior parts; its particles shine everywhere. The Brahman is called Sadbrahma, Atman etc as it is the power that makes the changed world expansive; but it has no name whatsoever none can say that it is such and such. As it is devoid of all canons, it is a vacuum; it is not any thing, the mind can grasp. Moreover, it has nothing in it. The power of the cloth is in the power of the threads; the power of the threads is in the cotton, the cotton in the fruit etc. Just as plantain tree is, the pure Chinmatra alone is in the form of the world. As this is very subtle and unobtained it is called paramanu, smallest atom; as it possesses endless qualities it is the source to the Meru etc The

whole world with the Brahmandas etc. is a particle of the atom of the endless purusha, who is an atom himself. As these Brahmandas are covered by the particles of Chidanu, like the Brahmandas found in a dream are formless, false. They are like the particles of the smallest atom of a false thing of a dream. The Brahman is called the paramanu because it is not visible to the naked eye and beyond the grasp of other senses, it is called the great mountain because it is all-expansive. For the things with form and without form, it is full of all limbs; at the same time it is limbless, all-spreading. The three worlds are the essence of the Vijnanswarupa, the true form of Vijnana. They shine in him. Oh child-like Betala, The three worlds are the form of Atma-Vijnana and the glow of it. People like you can never destroy it; therefore, follow the path of experience, give up pride and become calm.(1-11)

### 75. The end of the story of the Betala

The Betala hearing the words of the king, knowing him as the knower of the Self became quiet. Becoming peaceful, hearing of the paramavastu, the highest thing of all-bliss, forgetting his hunger went into deep contemplation. Thus, as the king said realise that the whole world is in the atom of the form of Chit, The whole world that exists in the centre of Chidanu, like the big body of the ghost created by the child vanishes with Self-enquiry. What remains at last is that paramapada. Withdrawing your mind from all objects and the groups of drisyas, develop pure conscience. Dissolve in the One Atman, all activities and practise mind control. Then perform acts that fall upon you naturally, with detachment. Make the mind with the mind as pure as the sky; then you will see every thing as Brahman and every thing as equal. Be firm in your mind and get rid of the illusion. You will

then attain what Bhagiratha attained; the impossible will be possible to you.

Sampoorna saanta manasah paritrupta vritte  
 Rnityam same sukhamayatmani tishthatontah  
 Siddhyanti durlabhataaraapi vaanchitaartha  
 Gangavataara iva saagarakhaata vastu.

With perfect peace of mind, full self-satisfaction and equality of woe and weal, living ever in the Self, one can achieve even the most impossible things just as Bhagiratha achieved what his predecessors could not (The Bringing down of Ganga) (1-8)

#### 74. The story of Bhageeratha

Rama:- 'Sir, pray tell me how king Bhageeratha brought down the Ganges from heaven with the perfection of the mind.

Vasishtha:- 'Rama, once there was king Bhageeratha, the best of the kosalas, the emperor of the entire earth and the most virtuous. Just as every one gets the desired ends before the touchstone people used to get their desired ends even without formally requesting the king. His face was always like the full Moon (never showing signs of sorrow at contraction and joy at expansion.) To the deserving, he gave without interruption; but, what is due to him from the subjects, even if it is a piece of grass, he used to collect like the kamadhenu, the Chintamani of the gods, The machine that makes pin-holes in the hardest gems to enable the thread or wire go through them to join them as a garland of gems, shines resplendent at the time of placing the gems in it. In the same way, Bhageeratha when used to go out to conquer his strong and sturdy enemies and accept their subservience and obedience, after their defeat he used to shine brighter by the offering of rare gifts (of gems etc) by them. Like the gem of the sky, the Sun rising and going up like the

fire without smoke drives away the darkness of the night, Bhageeratha with the glow of his body and the splendour of his virtue rising and going through his kingdom used to drive away the darkness of unrighteousness and agony of the people, though at the expense of a bit of exhaustion. He used to appear as the Sun-rays Gem (Suryakantamani) to his enemies spreading the sparks of his valour on all sides making even the pieces of straw emit the light of fire. When he comes across the knowers of the Self, with soft cool-mindedness and heart melted with friendliness and obedience like the Indumani, gem of the Moon, melting by the dawn of the Moon, The Ganges is the sacred thread (Yajnopaveeta) of the world. It has three separate combinations of threads; (flows of streams). The first flows in the heaven as Mandakini; the second flows in the nether world as Bhogavati; the third is brought down to the earth by the great and strenuous efforts of Bhageeratha; it is called the Gangaes Ganga or Bhageerathi. He made the ocean, made a vacuum by sage Agastya, filled up with the waters of the Ganga. The dear and the near of the world, Bhageeratha through the steps of Ganga made his ancestors, burnt by the fire of sage kapila's eye reach heaven and the world of the creator. With uninterrupted and non-stop penance at the expense of a lot of woe, he worshipped Brahma, Sankara and saint jannu, While he thought over the path of samsara full of woe, he attained like you perfection of mind in his youth itself, which is very rare, like the creeper in desert sands. He once thought thus being alone: "The path of this samsara is very rugged and dangerous. The day passes, night enters; night passes, day enters; giving and taking, taking and giving again and again. Doing some thing, reaping its fruit; the same tedious process goes on without any end, That by attaining which every thing is obtained is called good sukrita, good deed; the rest are bad deeds like bad karma, sorrowful. The act once done

when repeated is called 'paryushita' Polluted. Only the fool is not ashamed of it; no wise man will ever go for it. Thus pondering over, one day, Bhageeratha went to Tritala his guru alone and asked him thus 'Revered Sir, we are in great sorrow wandering and wandering in the essenceless forests of samsara. Pray tell us how we can get rid of these sorrows in the form of old age, death, illusion etc, the cause of all samsara.

Tritala:- 'You can get rid of samsara and its woes by the perfect knowledge of the Supreme Self, the Brahman, the All-equal and the all-tranquil with no differences, disturbances etc. of any sort. When you become full with knowledge, all sorrows vanish; the knots of Samsara become loosened; all doubts disappear; equality towards all actions prevails. The Atman is called the jaeaya; it is all auspicious; the form of remembrance, the inner being of all; it is devoid of all births and deaths, rise and fall and is eternal.

Bhageeratha:- 'Sir, I know the one and the only One Atman has no qualities but is all-pure, all tranquil, infallible. The bodies have no real existence; they are not the Atman. Kindly tell me how I can acquire peace and the knowledge of Self.

Tritala:- 'King, as your mind is attached to the worldly kingship etc' you are not able to realise the Self. If your mind acquires detachment, disinterestedness etc, it will realise the realisable and remain in it. that is the form of your fulness; you will have no fall from it and no rebirth. The state of disinterestedness' non-attachment and dispassion towards wife, children, home, fields and riches etc, equality of mind towards likes and dislikes, to attach the mind in concentration on the Atman without break ever, remaining alone, shunning the association of the worldly,



constant touch with the knowledge of the Self, and seeing it in and out this is knowledge; the rest is ignorance. The destruction of the ego is the patent medicine for the disease of samsara in the form of attachment, anger etc.

Bhageeratha.- 'Sir, like the tree growing on the head of the mountain, egoism is deeprooted in my body. Please tell me how I can get rid of it.

Tritala.- With concentrated self-effort remove from your mind the ideas of enjoying the pleasures of the world of many kinds and never think of them. Egoism will vanish, So long as the cage of samsara with attachments, false dignity, the fear of insults by others etc are not destroyed in toto, egoism reigns supreme. It goes with the idea 'I am nothing, not even something. Leave out every thing in mind; sit calm and cool; you will attain the paramapada; shall be one with it. Get rid of all your paraphernalia; be fearless; give up all desires; have nothing in your possession; give away your kingdom as charity to your enemy; shun all riches in full; completely annihilate your ego; beg your food from your enemy to whom you gave your kingdom; leave me also your spiritual teacher; do not feel even the presence or the existence of your body; then you shall attain the highest Brahman, the highest of the highest.(1-36)

### 75. Bhageeratha attains the happiness of nirvana

Having heard from Tritala, Bhageeratha decided his future course of action, the inevitable attainment of the greatest ideal—the Brahman. Later to get his desire fulfilled he performed sacrifices beginning with Agnishtoma and ending with Sarvajityaga. He gave away cows, lands, horses, gold, monies etc to brahmins, relatives and others without observing their good and bad. With in three days he sacrificed every thing and was left with his own

life-winds. When Bhageeratha thus became penniless, the harem the family friends and relatives, the people began to weep. He then gave away his kingdom also to his neighbour, his enemy, like a piece of dry-grass. He came and occupied the kingdom. Bhageeratha was left with the cloth covering his privacy; getting out of his kingdom alone, he went far and far to the villages and forests where there were none to recognise him none who heard his name even, with courage and self-confidence. All vasanas soon left him. He attained the highest peace and rest in the Atman. Going round the earth, visiting islands and places in course of time, he came to his own country, city and people. Going from palace to palace, he begged for food his ministers and citizens. They could recognise him and worshipped him with tears rolling down their cheeks in sorrow. The then king his enemy, lay prostrate at his feet and begged for taking back his kingdom. He flatly refused, just taking a morsel of food, he went away without accepting even a piece of grass. 'He is Bhageeratha' ,he is Bhageeratha' saying, people wept and wept. He went away unmoved, as he was in peace. He reached his Guru, Trimala the 'Atmaaraaman', the enjoyer of the Atman. With his kind permission, he followed him for some time into mountains, forests, villages, towns, hermitages. Both became equal and enjoyed the bliss of resting in the Atman. They thought of the body for a moment thus; "what is the use of this body? What is the loss in its absence? Let it be or not be; let it be as it is destined to be". From forest to forest they went, enjoying the highest bliss, before which all the worldly sense-pleasures and bliss is nothing; which is not sorrow, not the state of sorrow-joy-above, nor the state of in-between; the paramaananda. For them monies, horses, elephants, the riches of the emperors, the eight siddhis, the earthly, the heavenly and the great other worldly riches and pleasures appeared as useless grass-pieces. The body is formed of prarabdha; let it remain till the end of prarabdha thinking so they lived.

Both of them were cheerful at joy or sorrow as it fell upon them. They completely gave up desires: likes and dislikes. They were One with the only Brahman: the Full, the same in all; they became the Supreme Bliss themselves.(1-21)

### 73. The end of the story of Bhageeratha

On his wanderings, Bhageeratha went to a kingdom, the king of which was devoured by Death just as the big fish eats away the small fish. The king died without a heir. The ministers and the people were in search of a suitable man to crown him as king. It so happened that they saw Bhageeratha, the saint-beggar who possessed all the qualities of a great king. The army and the army of ministers and people surrounded him and conveyed their determination to crown him as king. Just as the lake becomes full with water in the rainy season, he was full with the army and got up the elephant royal nicely decorated. He was brought to the palace and was crowned as king. 'Jagannatha, Emperor-God Bhageeratha, Victory to him,' the loud cries rent the air and the mountains reverberated the sound. The king to whom Bhageeratha gave away his kingdom died. The people coming to know of Bhageeratha ruling this country came to him and said, 'Sir, the king to whom you gave away your kingdom was devoured by Death just as the big fish devours the small fish. Pray be gracious enough to rule over that kingdom also.' It is not proper to reject things that come and fall upon one, who is great. He accepted their request. Thus, Bhageeratha became the king of the land covered by the seven oceans. A true philosopher-Saint-King, he was even-minded, peaceful, silent, dispassionate, full with all virtues and no vices. He did not wonder at the happenings. He attended to things that fell on him. He heard that his forefathers digging the earth made it the ocean and going in search of the sacrificial horse went to the nether world and saw sage Kapila, near whom the sacrifi-

cial horse was found. Suspecting<sup>2</sup> him as the thief of the horse, by trying to catch him, incurred his displeasure, which burnt them to ashes. Garutma told him that the sacred Ganga can bestow upon them final emancipation. There was no Ganges then on earth. Bhageeratha brought her down from heaven. From that day it was customary to offer Ganges water to the forefathers as oblation, which gave them salvation. From the day he heard that Ganga alone would make his forefathers liberated he seriously thought of bringing down Ganga from heaven. Bhageeratha went to the forest for penance to accomplish his arduous task, entrusting the kingdom to the care of his trusted ministers. He performed penance for over thousand years for the grace of Brahma, Iswara and sage Jahnu and brought down Ganga to earth. From that day onwards, the Ganges that adore the clusters of hair of Siva, with pure, cool waves, the three-way flowing like the lump of good of the heavenly people had been falling upon earth.

Sphurattarangabhanginee swaphenapunjahaasinee

Prasannapunyamanjaree yutena dharma santatib

Bhageerathe maheepathou yasa-prachaaraveedhikaa

Tadaahi sa trimargagaa maheetale babhuvaha.

Ganga or the Ganges, shining with moving waves, with the foam smile, appearing neat and calm, like the blossomed-flowerful creeper the personification of righteousness, the three-pronged great river, appears as the path taking the fame of Bhageeratha till the end of the ocean shining resplendent.(1-17)

77. The story of Choodaala; the description of Sikhidhwaja.

'Rama, have the mind of Bhageeratha, be calm observing equality towards every thing and perform your duties that fall upon you calmly and dispassionately. Give up every thing

mentally; control the mind-bird and keep under check in the heart in peace and remain in the Atman quietly like Sikhidhwaja.

Sri Rama:- 'Sir, please tell me who Sikhidhwaja was and how he attained salvation.

Sri Vasishtha:- 'Rama, in the previous kalpa in the Dwapaara yuga there were Sikhidhwaja and his wife Choodaala. They will be born in this kalpa also as couple.

Sri Rama :- Sir, you told me that what happened previously will happen now and shall happen in the future also, What is the reason for it ?

Sri Vasishtha:- 'Rama, in this connection, in the creation of the world, there is a niyati, divine ordination as established by Brahma and others. It is inevitable and inexorable. From the same mango tree, many fruits of the same kind come out every year unless it is cut off to the root. In the same way, as per the past incidents, similarity is found. If ignorance is off, the similarity and the form of the world vanish and only the Brahman is found, ever and everywhere. In the waters of the lake, similar or different waves or waves against waves may arise. In the world also the same happens. Sikhidhwaja also may shine as he shone before. His story is this: After the seventh Manu, the eighth Manu ruled; after four Yugas when the fourth creation began, the Dwaparayuga occurred. In the family of the Kurus Sikhidhwaja was born in jambudweepa, near the Vindhya Mountain. The place he was born, was Ujjayini, in the Malava kingdom. He was courageous liberal, patient, self-controlled etc. He was a hero, a man of great virtues, a silent man, a performer of all sacrifices and the conqueror of all kings. He performed the charitable acts of digging wells, lakes etc. He became the emperor of the earth, possessed strong and sturdy fair body. A man of smooth-sailing, calm nature, sweet behaviour, he was a scholar,



an ocean of compassion and love. Beautiful, calm-going, of auspicious qualities, of great valour and righteous he was. He spoke with humility and gaiety; he gave alms of many kinds to many, many times. The enjoyer of rightful pleasures, of good association, he heard as well as studied the srutis; he was devoid of pride or arrogance. He was never after women: such pleasures as they gave were not even a straw to him. As his father died when Sikhidhwaja was only sixteen years old, he attained the conquest of all quarters (digvijaya)- He became the great emperor of all riches. He ruled the kingdom dispassionately and justly with the aid of his good ministers. His fame filled the quarters. He became fully young; the spring season came; the many flowers blossomed: the rays of the moon spread; in the harem of the branches of the trees, in the swings of the bunches of flowers the black-bee-couples sang songs of fulfilled love. White with flower-dust, with doors of leaves, with decent smell, the bunches of flowers, all places shone. Cool and fine breeze blew on the leaves of the plantain trees. Hearing of the beauty and youth of Choodaala, his mind went up to her in love. Like the intoxicated spring-forest with the honey, beauty and fragrance of the atmosphere, his love-intoxicated mind was on Choodaala only. It could not go elsewhere. 'When shall, enjoy my dear Choodaala in the swinging pastime, in the pleasure, in the playful lotus-lakes pressing her golden lotus-buds-like breasts, rubbing kumkum throughout her body, make her sit on the lap-bed of mine? Just as the black-bee receives the lady black-bee in the swing of the lotus-creeper, when shall I receive my love-lorn Choodaala and keep tight in the prison of my shoulder creepers? When shall she my lady-love lamenting my separation take refuge in the garlands of lotus-beeds, in the flowers of the jasmine, in the orb of the Moon, in the sweet homes of the creepers tender, with love-fever? So thinking Sikhidhwaja began to roam in the forests gathering flowers and in the pleasure-gardens full with flowers with absent

mindfulness. He wandered there again and again: he wanted to hear love-stories and descriptions of conjugal love. Imagining young fair girls of lustrous hair, faces and noses, with sweet looks and bulky breasts resembling golden tumblers, he used to talk to them, praise them, and adore them with ornaments and flowers in imagination. The wise ministers understood aright his predicament. The lady of his love, thought of her virtues, beauty etc, gathered that she was the daughter of the king of Surashtra, approached him with a request to give his daughter in marriage to their king who fell in love with her and she with him. He agreed; the marriage was over. She was his desired damsel, his fit spouse. The very beautiful young Choodaala shone like the lake of lotuses after marrying him. Their love and affection increased day by day. Both of them were engaged in mutual love-sports while the ministers cleverly supplied them love materials to them, and looked after the affairs of the state themselves, to the best happiness of the people. Just as the king-swan enjoys the lotus-lake, he enjoyed her in the harem, in the swings, in the playful lotuses, pleasure gardens, enjoyable places, in the sweet beds of very beautiful creepers, in the clusters of kadambas, in the fragrant streets of the sandal, aguru trees, in the mandara gardens, in the outskirts of towns, in the forests, etc. Well-ploughed fields, with ample rain and good seeds, the sprouts coming out and growing, the soil with them and the sky with clouds appear beautiful; so were Choodaala and Sikhidh-waja, never separating each other, ever doing things of mutual joy learning each others arts, thus becoming experts in all arts, with mutual virtues, hearty friendship, making their hearts one and the same, though two in bodies. They mixed with each other like milk and water, the flower and the fragrance; they were like Parvati and Parameswara come to earth. They were like Lakshmi and Narayana coming to save dharma. With mutual love, they were docile and dear. They were all-learned, all-efficient. The

nectar of the nine sentiments, they were like two Moons cool, neat, fair, Just as the pair of king-swans, love-intoxicated, with slow sweet steps shine in the lakes of Satyaloka, they shone with exceptional beauty, virtues, and youth enjoying each other to their heart's content.(1-52)

### 78. Choodaalaa's enlightenment

After enjoying for a long time with mutual love and admiration without break in the acts of youth, they found that their youth like the water in a pot with a hole was passing away. They then pondered over thus;

*Taranganikaraakaara bhanguravyavahaarini*

*Paatahpakvaphalasyeva maranam durnivaaranam.*

The jiva taking the body as transient as the waves of the river roams aimlessly on the path of samsara. Just as the ripe fruit is sure to fall down, the body falls inevitably. Like the snowfall on the lotus, old age falls on the body. Like water in the hand slips away slowly, longevity dwindles daily. But, the desire for pleasures grows day by day like the creeper in the rainy season. With the speed of a flooded river-flow, the prime of youth passes away. The decadant body is as false as the art of the mesmerist. Like the arrows left from the bow run away quickly, pleasures enjoyed run away quickly. Just as the falcon falls on the meat of the dead, trishna falls on the mind with the result that it is full with woes. Like the bubble in the waters of the rainy season, the body is momentary. All affairs in the world are utterly essenceless we realise when we deeply ponder over them. Youth leaves the body, just as the proud lady leaves off her husband when found in the company of another lady. Just as the vegetable juice evaporates in the summer season, the mind gets weaker and weaker if the desires are not fulfilled. There is nothing in the

world which is eternal and which is auspicious. ' They realised that the only patent medicine for the cure of the disease of samsara is the jnanasastra. They decided that practice of adhyatmajnana, spiritual science, cures the samsaravishoochi. They became immersed in its practice. From that day onwards, they became. Tatparaayanow, tatchittow, tatgatapraanow, tannishtow, tadwidaashrayou, tadadatarchanaparou, tadeehow tadvirejatuh, Tatryvaatighanaabhyasow bodhayantou parasparam interested in it, put their life--breaths in it, had it always in mind firmly and faithfully, took refuge under such people, experts in spiritual science. Worshipping the spiritual science. they tried to acquire it by all means. By constant practice immersing in it, exhorting each other, teaching each other, they were absorbed in it. By mutually hearing, pondering over, instructing each other- they spent their all time. Sitting before the experts of spiritual science Choodaala, hearing their words of wisdom, the easy ways of getting rid of samsara the words with smooth, sweet and pregnant with celestial fire of knowledge thought over thus day in and day out;

' I will see what there is in the body, the inanimate or inert the Chaitanya or some thing else following the path of self-enquiry either by giving up or not giving up the activities of the body, by realising the Self. To whom is this illusion of samsara? Why is it born? From where and how was it born? If the illusion is gone, one who is under the illusion becomes restless. What is the cause or the source of this illusion? Whatever it be, the foolish, inert body, I am not- What is famous as 'I' is not inert or foolish. It is quite evident to all that the senses are the part of the body. Both are inert. So also are the other senses buddhi etc. Just as the stone moves by the stick, the

body moves by mind; the power of samkalpa is in the mind; it is also inert as it is the quality of inertia. So, like the stick, the mind also is inanimate, surely. The low ground makes water flow into it, the ego makes the mind move; so the ego also is inanimate. Just as the boy creates the ghost, the chidakasa creates jiva in it; the created jiva is also inert. The tender jiva lives in full with the reflected Chaitanya; he lives by the Chitrupa. The smell lives by the wind; low-level place is the cause for the flow of water; the Chitrupa is the life of jiva: the false identification changes the Chaitanya as jada and creates the illusion of jiva. The fire that falls in the ocean loses its lustre, its original form. Thus, the Chaitanya also by the contact of upadhi, form, loses its real form. The power of Chit is the power of ghata, pata etc. When the pot etc are destroyed they join the mud; but, when the reality of the Self is realised the Chaitanya becomes the Chidakasa. Thus, the Chaitanya turning towards the objects, covered by avidya, becomes jada and soonya, the asat. By knowledge, it destroys the avidya and becomes enlightened. Then, what is the device by which the covering of avidya goes, the dream of drisya vanishes, the chaitanya gets enlightenment? She thought again thus:

How lucky I am. I am able to realise the pure Consciousness now. When this is realised, there can not be any fall; the senses like the buddhi etc are the causes for the division of the glory of Chit. The false world is created like the double moon. In reality, it is nothing but the great Chaitanya, the mahasatta, which alone remains. That is spotless, equal, pure, devoid of egoism, the form of pure Consciousness, the most auspicious, only the sat, the infallible. The all-lustrous, the all-pure, ever-rising is that Chit, the Brahman, the Paramatma. The mind, the drisya, the chetana are not different from the great Chaitanya, which sustains the three. As this was even



before the existence of the above three, it is called the 'Aadya-Chaitanya' the Chaitanya, the endless and the beginningless. The real and endless chit without senses objects is its indestructible form; it changes itself as the senses of the mind and the buddhi and the objects of the senses. Then the power of the physical things called the world, the waves of creation appears. The thing that became famous as the world is only another form of the great Chaitanya; it has two forms; like the white gem it accepts reflection unattached; hence it shines as the power of the world and the Chit. The world is nothing but the power of change of Chaitanya. The power of the world is nothing but the power of illusion, maaya. Just as the beauty of the ornaments of gold vanishes when they are converted into gold, the power of the world also at the time of pralaya' vanishes the power of the Brahman plus maaya remains; when maaya is destroyed by itself, the power of Chaitanya remains, and enjoys. The mind in the states of dreams and meamerism become the ocean; though it is waveless, waves appear in it. Thus though the world is not born of Chaitanya, it appears as born of Chaitanya. In dream and in mesmerism, the Chit appears as water created by the mind and wears the form of waves etc. But it is the Atman, nothing else. So is the world nothing other than myself. The Chinmatra in the form of egoism is spread everywhere. This real form of Chit has no births and deaths; no heaven and hell. This indivisible chinmatrakasa has no destruction whatsoever at any time. The Chit-Sun is all-pure; he can not be cut or destroyed. After a long time, I got enlightenment; I am at peace; I am at ease. I experience now the nirvana, the illusionless Self. I am as calm as the ocean when it is not churned by the Mandara Mountain. This state of the sky of Self is devoid of drisya; it is all-pure, the never born and the never fallen. It is free from all troubles, spotless, the highest and is devoid

of time, place and thing. It is endless. All the beings from the creator to the lowest creation, their actions and results of actions, all instruments for the achievement of results and even fruitless deeds are all the forms of the sky of the Atman. There is nothing except the Aatmakasa. The entire creation with gods and demons etc is full with the Aatmakasa. The whole world is nothing but Aatm akaasa. The pots, the dolls, the army of soldiers made by the potter are nothing but the mud; so is the world all Chaitanya. The power of the vast seen world is Chinmatra; then to whom are oneness, dualism, ego etc ? How and where-from would they come? Realising the realisable, I am happy, peaceful and joyful.

Nirvaana parinirvaana gata mane gata jwaram  
 Achetanam chetanamvaa yoyaamaabhaa'i chetati  
 Bhaavaanaamaatrataadroopam kham mahaachiti samsthitam  
 Nedam naaham na chaanyachcha na bhavaabhava sambhavah  
 Saanam sarvam niraalambam kevalam samsthitam param.

I am full with the bliss of salvation, I am devoid of false dignity, pride and the high fever of samsara. The apparent animate and the inanimate and the enjoyer of both are in the sky of the Atman. This that I he etc are not the Brahman, which is all-calm, the one, the Paramaswaroopa, and the all.

Thus thinking. Choodaala, getting rid of all illusion and delusions, realised the reality in full. Her previous qualities attachment, fear, illusions, ignorance etc all vanished. Like the sky in the sarat season, she shone bright in pure, calm, peaceful form of Chit. (1-52)

### 79. Choodaala's gain of Self-knowledge

Choodaala was ever in Self-bliss turning her mind within and her natural state of blessedness, experiencing and enjoying. She was above attachment and detachment, association and dissociation, pairs of opposites, desire and desirelessness. She

attends to actions that fall upon her on their own accord; she neither accepts nor rejects any thing. Crossing over the ocean of samsara, getting rid of all doubts and delusions, fully realising the Self, Choodaala enjoyed the highest bliss of Self-realisation. She took rest in the paramapada acquired by knowledge. She was in the highest state beyond comparison, beyond description and beyond every thing else. Thus, Choodaala attained Aatmajnaana in a short period of time. Just as ignorance enters the fool in no time, knowledge enters the wise in no time, and destroys ignorance. She shone bright like the cloud in the sarat sky, taking rest in the Aatmapada in peace without any illusion whatsoever. Just as an old cow, having sufficient fodder and water before her takes rest high on the mountain, Choodaala having attained the essence of the knowledge of the Self remained serene in Self. By the constant practice of discrimination and knowledge, she shone with full bliss and was like a fresh creeper of flowers. One day king Sikhidhwaja observing her divine form, too beautiful and too divine, asked her with a smile on his face 'What my lady you are younger and more beautiful than before; you appear to wear new and fine ornaments; like the earth with the full moon on, in the sky you are very attractive, You look like a drinker of ambrosia, the acquirer of the highest position and full with the stream of bliss. Your body is calm, cool and very fair and its lustre conquers even the moon's, your mind appears to shun pleasures of the flesh, it is serene, strong with discrimination, deep with thoughts noble and is full of splendour. I see that your mind treats the pleasures of the world as straw; it is intoxicated with divine bliss, tender and fine, Your mind is like a sandy desert by the absence of water, like the ocean of milk by its fullness; it is incomparable. Though your limbs are ever like the tender plantain leaves and the petals of the lotus, they now look like gaining hundred-fold beauty; like the

ereeper in spring you appear fresh, fine and fair. Did you drink nectar? Did you get a fresh empire to rule over or have you attained immortality by yoga? What have you possessed to be so happy, happier than the possessor of Chintamani, the touchstone, the kingdom, or the possessor of the rarest jewel of the three worlds ?

Choodaalat:- ' My dear, I left aside the fool's idea that the body is the soul; I acquired the jnani's idea that every thing is the Brahman; hence, I am so. Leaving aside the knowledge of division and difference, I attained the Brahman, the formless, above time and place, above form and formlessness and far above division and difference. So I am so; I am so because I realised the Atma which is every thing and nothing; I see it in its true form, in its true state true rise and no fall. I am as satisfied with unexperienced pleasures as I was satisfied with experienced pleasures of the farthest place. I will neither be overjoyful attaining them nor depressed by not obtaining them. So, I am So. I take full rest in the Brahman, which is as have as the sky and which is in the heart dance with joy along enjoying its eternal bliss and hence I am and so grand. I am in the forest of the postures of yoga; I am in my Self firm, not in the pleasures and their joys and sorrows, So I am grand. Though without form, I am the Lord of all Brahmandas. As I am in the Atman fully satisfied, I am so happy, I am all the bodies and at the same time, I have no body. I am truth in reality; to the ignorant, who treat the body as soul, I am false. Why thousand words, I am all and at the same time, I am nothing. As I hold this view I am happy and joyful. I do not desire happiness; I do not desire unhappiness; I do not desire money; I do not desire moneylessness; I desire nothing; I am satisfied with what I get: hence I am happy. With mind devoid of attachment and anger and with friends like the authoritative scriptures, I am happy. What I see with my eyes

and other senses what I experience all are false. I see within the Chit devoid of the world, I see ever the pure Consciousness within and without clearly. I am all auspicious all - happy and all - joyful. (1-31)

### 80. The play of 'the Five'

Quite unable to understand the glory of the state of mind of Choodaala, the king said 'Lady, you speak like a child irrelevantly. Enjoy the pleasures of kingdom which you enjoyed so long. Leaving aside the direct and relying on the indirect, leaving aside the form of sat, relying upon the form of asat, who will shine? 'I am satisfied with the pleasures unexperienced you say: how can one shine leaving aside bed and chair? Leaving aside the pleasures of the body of servants and the like depending upon the vacuum sky, who will shine? How will one shine leaving aside all pleasures endures heat and cold, troubles and tortures hunger and thirst? How can one shine saying I am not the body; I am not any thing; I am all like a mad man 'What I see with my eyes are all false I see the real thing in all can a madcap so saying shine resplendent? You speak like a child, inexperienced; come along we shall together enjoy the pleasures. ' So saying Sikhidhwaja went out for bath leaving the house of Choodaala. Choodaala realised that he was not in the know of reality and so could not understand her. But, she was immersed in her Self-realisation, However, both of them spent some time in the great pleasures of the flesh. Sikhidhwaja left the kingdom on some errand. Though desireless and ever content Choodaala desired to roam in the sky: She practised alone yogabhyasa for a long time.

Rama:- 'Sir the whole world appears to be action-oriented: By what is action accomplished? By the constant and firm practice of which the power to roam in the sky occurs? How



can one be wise or ignorant, for pleasure or for high accomplishment, attain the capacity to go in the sky ?

Vasishtha:- In the whole world there are three kinds of things accomplished, the *heya*, *upadeya* and the *upekshya* - the hateful, the desired and the neutral. The thing that is left over as it is against Self is called *heya*; the thing that is favourable to the Self and is achieved by self-effort is called *upadeya*. The thing in between these two is called *upekshya*. Things contributing to the very happiness of one are *upadeyas* (likes); things opposed to this are *heyas* (dislikes); things in between are neutral (*upekshyas*) - To the enlightened, every thing is full of Atma. To him, these three kinds are absent. For the sake of pleasure, he may do one or none of the three kinds. What is *upekshya* to the wise is *upadeya* to the unwise or ignorant, to the dispassionate it is *heya*. Just as spring beautifies the earth, the accomplishments as per time, place, thing, form - these four methods beautify or satisfy the *jiva*. By the sanctity of time and place, the sanctity of action appears; good results are the fruits of good actions. If you want me to tell you the means of roaming in the sky like *gutika* (pill) *anjana* (ointment), *khadga* (the sword) etc, they are dangerous to the ignorant; so I do not elaborate them here. In the same way, the wearing of gem, pronouncing spells and taking medicines are also harmful. Moreover, living in *Srisaila*, *Siddhadesa*, and in the *Meru Mountain* to achieve these *siddhis* are also dangerous; hence I do not deal with them here - I will only tell you how they can be achieved by breath-control as it is with this we are concerned in the story of *Sikhidhwaja*. Leaving aside all other *vasanas*, contract the nine gates of the body as per the instructions of the expert in yoga, keep the body, the neck and the head straight, see the end of the nose calmly, etc by the purity of food, seat, by the knowledge of good *sastras*, by following good customs, by the association of the wise and saintly, suitable seat, one must

practise pranayama firmly, by leaving aside anger and lust; the five life-breaths in rechaka, pooraka and kumbhaka serving one's commands as peons. As soon as the life-winds in the body become controlled one can easily get from the highest moksha to the lowest earthly pleasures, and all in between. There is the Sushumnanadi, surrounded by the bones of all sides, taking refuge in the secret place and being the combination of hundreds of nadis. It is just like the corner of the lyre bending like the whirlwind and appearing like the whirlwind in water, looking like the half part of Omkar syllables and like the ear-rings, kundalas. This is present in all the bodies of gods, demons, human beings, beasts, crocodiles, birds, insects etc in all the beings. It is like a man suffering from severe cold contracted; it is like a serpent coiled sleeping, very pure and is like the moon in dread at the time of deluge coiled. It touches all holes from the anus to the eyebrows; it is fickle with the inner mental activities and outwardly moving with the life-winds etc; In that very tender plantain-like coil, there appears Parasakti in the form of sound of the strings of the lyre. It is called kundalini as it resembles the coil. It is the power of Chaitanya in all beings. Since it is the cause of the activities of the power of prana, indriya, manah and buddhi etc (life-breaths, senses, the mind and intellect), it is the giver of life-power. By its upward turned face it sends the life wind up and nasty wind down, having breath the cause of movement and is like the coiled serpent. When the life-breath existing in the heart is attracted by the kundalini and gets the state of kundalini by the activity of apana, in the inner mind the life-knowledge rises. Thus, the kuadalini that gives buddhi, the power of knowledge and prana, the power of action, like the black bee in the lotus, in whatever way it appears, in that way it gives knowledge to the objects of senses. As per the speedy movement of kundalini, the knowledge of objects occurs. Just as rivers come out of the ocean and again join the ocean, all the naadis of the

heart come out of kundalini and dissolve in kundalini. As it tends to go up in the form of prana and down in the form of apana, it is said that the kundalini is the seed of all the knowledge of the senses in general.

Rama:- 'When every thing is the Chit indivisible by time place etc how is it that from the kundalini kosa, how and in what way, all kinds of knowledge emanate?

Vasishtha:- 'As you said everywhere ever every thing is Chaitanya but due to the bhutatanmatras, here and there its special existence is noticed. The Sunshine is the same everywhere, but in the mirror and on the wall white-washed it appears brighter. Thus, though the Chaitanya is prevalent everywhere, in the intellect of the body, it is more apparent. It is invisible in mud and stone, more visible in gods, humans etc. In the trees etc it appears without likes or dislikes. But it is in every thing in general. I will now tell you again how knowledge dawns in the bodies of men, cattle and inanimate things, The animate and inanimate world that appears is all-Cait, all-Sat and like the sky devoid of any thing, is quite a vacuum. That Chaitanya is the five bhutatanmatras by illusion. These five tanmatras entering the body as reflection and like from one lamp many lamps are lighted, appear with jivabhava, Some panchatanmatras, with samkalpas favourable to be born as gods, humans etc and on their strength become the physical bodies by the process of panchikarana. Some other panchatanmatras attain the bodies of cattle and the birds etc. Some become physical bodies of inanimate things; some places and some other things.

Thus, the whole world is the action of the panchatanmatras. The Chaitanya is innate in all but not expressively. In the bodies of humans main Chetantwa in the bodies of cattle etc, jadatwa, in the inanimate things also jadatwa are evident.

just as the ocean of ghee appears as liquid, half-liquid and hard at different times, the Chaitanya also appears in movement, in half-movement and in no movement at all. A part of the ocean may be calm, another part fearful, still another part in between but it is the ocean. Thus, the Chaitanya is Chaitanya though it appears in different forms and in different ways. The five (panchaka' five bhutatanmatras) are seen in different ways. The differences are only in words, not in essence. The heat the cold, the snow, the fire-these are dependent on the 'Five' Words need not be found fault with but the vasanas, capable of taking the mind hither and thither and spreading on all sides. The five pranas exist as awakened vasanas in gods etc and in the inanimate things as supta(sleeping) vasanas. If you find fault with the vasanas, you can achieve the conquest of vasanas you can achieve the fruit thereof. There is no use of finding fault with nature, What is the use of throwing dust at the sky? The extinction of vasanas makes one hate even the golden mountain Meru; the pleasures of the worlds, of the beings, the gods and their pleasures appear as the worst things. The inanimate possess sleeping vasanas; the gods and wise men enlightened vasanas; the cattle, the birds etc contaminated vasanas; the seekers of salvation have no vasanas at all. The gods, the humans etc due to the peculiarity of vasanas their natures appear peculiar. The beings are given limbs as per their vasanas to perform the daily routine. All the five (five pranas, five elements, panchatanmatras, five senses of action and knowledge etc) appear peculiar, having changes in the beginning, middle and the end, moving, and moving active as well as inert. The seed for the sky-tree in the form creation, the small atom-like samkalpa' spread everywhere; the senses are the flowers etc; the objects their smell; the desire is the black-bee; the actions of the wavering senses are the sprouts; heaven and other worlds are its branches; the mountains like the Meru etc are the roots; the black clouds are the leaves; the ten

quarters are the wavering creepers; the bodies of beings are the endless fruits of that tree. The five-seeded, the five-natured trees are born from the Atman due to the absence of discrimination and in course of time perish themselves. All these appear in different forms on their own accord, appear inert, when seen with discrimination, like the waves in the ocean, dissolve themselves; The waves in the ocean are born on one side and are gone on the other side; thus, to the ignorant the different forms inert ever increase and to the wise, they dissolve in themselves. As soon as the 'five' groups, attain discrimination by the extinction of the vasanas will never appear again in the world; the others remain in samsara ever. (1-82)

### 81. Agnishomavicharana, About five and the Moon

In the inner middle of the kundalini of the physical body, the seed of the 'five' of the life-breaths in the form of prana always lies. Thus the kundalini appears as the principle of the wind as well as that of itself in the triple form of movement touch and knowledge. It is called kala as it creates knowing; it is called Chit as it creates chetana, it is called jiva as it lives; it is called mind as it contemplates; it is called samkalpa as it desires; it is called buddhi as it enlightens. By ego it becomes the form of egoism. It is thus called 'puryashtaka' The kundalini is famous as the power of jiva, the highest power, It flows down as apana always. It is in the form of samana in the middle of the navel and is called udana as it is above. It is as apana only downward; it is firm as samana only in the middle; though protected by apana and samana it is udana when it is above; thus it stays firm in the body. When the wind does not possess the activity of samana, by all means, the jiva goes out through the downward path; man dies.



Thus, if wind does not attain the activity of samana, the jiva goes out by force through udana; the man dies. Controlling the activities of prana and apana from going down or up, keeping it firm in the Atman in the activity of samana, all diseases of the body including death vanish. The ordinary diseases are due to the non-activity of the common nadis, the food remaining undigested. By the absence of the activity of the important nadis, the body becomes liable for chronic diseases.

Rama:- 'Sir, kindly tell me how the physical and mental diseases occur to the body and how they could be cured.

Vasishtha:- 'Rama, both physical and mental diseases are the causes of sorrow; if they are prevented, sorrow ceases. By knowledge alone, they can be cured in toto; that is called Moksha, salvation. Both physical and mental diseases are the causes for each other; some times, both come together and sometimes one after another. The sorrow pertaining to the body is called vyadhi; that pertaining to the mind is called aadhi. Ignorance is the cause of both; by knowledge, they will be off. Absence of the knowledge of Self, and the absence of the senses, keeping the mind always in attachment and anger, constantly thinking that 'I got it; I have not got it' like the snow in the rainy season, the mental diseases occur. The physical diseases are due to the desire of some thing or other always, foolishness, uncontrollable mind, taking inauspicious food, living in defective places, doing acts in inauspicious time, evil deeds, association with sinners, wicked thoughts, the decay of the holes of nadis, which do not allow the juice of rice in, too much of eating, confusion of prana due to increase of bile etc. Just as the heat and rain change the nature of the river, the physical diseases change the forms of the bodies. Either in the past births or now diseaselessness or disease are determined by auspiciousness and inauspiciousness of the mind. Thus, mental and physical diseases occur to the body. The dise-

ase is of two kinds-ordinary, extraordinary. The ordinary disease occurs due to hunger and thirst etc; the extraordinary disease is the cause of births etc. By the gain of desired thing ordinary disease ceases to exist; if the mind is at peace, the mental diseases are cured. But without Self-knowledge the dangerous disease of births and deaths will not cease. When the rope is not thoroughly known as rope the illusion of serpent will not cease. The full-watered river of the rainy season destroys the trees nearby; the knowledge in full destroys all diseases of the mind. The ordinary diseases are cured by the doctors, by medicines prescribed by expert medical sciences or by the experienced elders.

Rama:- 'Sir how can diseases be cured by mantras and punyas (repeating sacred spells or good deeds)?

Vasishtha:- 'When the mind gets confused, the body also becomes confused. When a man is under uncontrollable anger, he does not see the thing that is before him. When the deer is struck by the arrow, forgetting its usual route runs in another direction. When the elephant enters the river, the waters run towards the shore. Thus, the life-breath when troubled by mental ill, loses its evenness and goes towards wrong direction; then the nadis also will become crooked. With the unevenness of the life-wind the body also becomes uneven; like the river-streams some nadis become strong and some others empty. As the movement of the life-breath is uneven, the food taken becomes undigested, badly digested or over-digested. As the stream of the river gathers the sticks in it to the east, the samana life-breath digests the food eaten and diffuses its strength to all the parts of the body. The food that is obstructed and that remains in the body becomes diseased naturally. Thus mental disease is the cause for physical disease. Therefore, the absence of mental worry is the absence of disease. The haureetaki fruit-juice causes diarrhoea by its nature

thus, the syllables of mantras, spells ya ra la va etc effect digestion. Just as gold becomes shining by rubbing on the touch-stone by the sacred service to the saintly, mind becomes purified. Just as the shining moonshine spreads with the rise of the Moon, with pure mind joy and happiness spread. By the purity of the heart, the life-breath flows well; digests food; diseases vanish then. Rama, for fragrance the creeper of flowers is responsible; for the jiva, the name of puryashtaka, the kundalini, the name of prana, life-breath is responsible. By the practice of pooraka pranayama, the jiva attains equality firmly; then he will get the firmness of the Meru and the strength of the body. By the process of pooraka when the body is kept straight from the anus to the Brahmarandhra, by the attraction of the Prana, to withstand the exhaustion of the mind and the body, when the power of kundalini is sent above, the kundalini taking all the nadis along with it like the creeper imprisoned in the body goes up quick. Just as the machine takes out the water from the well the body full with the wind and holeless will be taken up by the power of kundalini. This is called the going in the sky of the Yogi. By the practice of this process the Yogis roam in the sky just as a poor man gets the position of Indra. Then by the practice of the Rechaka Pranayama, which hinders the other activities of the nadis, the kundalini power with the help of the life-breath goes to the place twelve inches above the head-gate and stays for a moment then the Siddhas roaming in the sky are seen.

Rama:- , Our senses are non-divine; without their divination, how are the Siddhas seen ?

Vasishtha:- Rama, men living on earth will have senses full of filth and ignorance; hence they can not see the Siddhas, who roam in the form of the wind. But due to vijaana or yoga practice, their minds become pure and they can see through th<sup>e</sup>

eye of intellect the Siddhas, the sky-roamers As in a dream they appear but their grace in sanctioning desires is true not false as in a dream due to good practice of Rechaka pranayama, the Yogi can keep the life-breath above, twelve inches above the face and enter another body.

Rama:- 'Revered Sir, the world of illusion is of endless uneven nature you said. Then how can one nature remain even? Good speakers will not be irritated by the questions of the hearer though silly.

Vasishtha:- 'Rama' the nature of Paramatma, who has true samkalpas or the power of niyati remains till the end of the kalpa, as it appears in the beginning of the kalpa. As ignorance is not real, the power of a thing appears here and there as different, just as the result of the sarat season appears in the Spring Season itself. The whole world appearing as possessing one, many, different, even and uneven natures is the form of the Brahman, which for the sake of actions of the jivas and their results takes the form of niyati for some time only and spreads by leaps and bounds.

Rama:- 'Sir, how can the Yogis become atoms to go through small holes and very big to cover the space between the sky and the earth ?

Vasishtha:- 'Rama, just as the saw makes the wood into two parts, with the friction of prana and apana. the jathara-fire is naturally born. In the belly of the body-machine, above the navel and below it, with mutually joining faces, there are two bags of leather-like physical flesh, like the fragrant bushes drawn by the strength below and the wind above, moves. Below it, in its original place, the life-giver of all and hence like the goddess of Lakshmi. there is kundalini, like the garland of pearls in the pearl-box. Like the ever turning Rudraksha beadgarland

it makes sala sala sound. Like the stick-beaten lady-serpent by its uprisen hood, it always verily changes. Just as the right and wrong actions of the beings living in between the earth and the sky are, the kundalini lies as a black-bee in the lotus of the heart, like the Sun to the knowledge of enjoying the objects by the eyes. Just as the outward wind moves the leaves of the trees everywhere, the powers of the senses of action and knowledge, the heart-lotus, the groups of nadis, are moved by the kundalini with the inner wind. Just as in the vast outward sky, the gust of wind digests the strong wood and stones as well as the straw, the prana wind digests the food etc taken in. The heart-lotus, the nadis etc beaten by the prana wind get confused, and it changes the food taken as juice and finally as retas very peculiarly, just as the juice of the vegetarian world entering earth changes as leaves, flowers and fruits. The bamboo trees in the forest rubbing each other create fire; thus, the prana wind creates fire to digest the food eaten and makes it finally sukra, the semen. Just as the three worlds get heat from the Sun, the body, by nature cool becomes heated by the fire of jathara spreading in the body. The lustre of the fire of jathara spreads throughout the body; it is like the star, like the golden black-bee in the heart-lotus and the object of meditation of the Yogis. If that lustre is meditated upon as CHIT, all things can be seen; even the most distant things, away lakhs and lakhs of miles can be seen always. Just as the waters of the ocean are the fuel for the badaba fire, to the jathara fire, existing in the lake of the heart, filled with the pieces of meat, the lotus-like, the physical food, drinks etc are the dried fuel. The purity and coolness of the body form as it were the moon to this fire; thus by the moon, the fire is expressed, exhibited as the fire and the body are full of the moon. Every thing of the world that is full of heat is the form of lustre either of the Sun or the Fire. Thus, the cold world is full of the moon; by the sun and the moon



the world is made. Or it can be well-said that the Brahman mixed with avidya, both sat as well as asat, formed by Chit as well as jada, turned itself as the world is divided as Fire and the Moon by lustre as well as coolness. The lustre of knowledge and the knowledge of the Self are called by the wise scholars as the Sun or the Fire; in the same way, the asat, jadatva and avidya (the false, the inert, ignorance) are called the Moon.

Rama:—“Sir, the wind-formed Moon is the creator of Fire, you said. How is the moon created?”

Vasishtha:—“Rama the Fire and the Moon are mutually helpful to each other. They help each other in due course and at the same time. The origin of Fire and the Moon is like the seed and the sprout, the one as the cause of the other; they are like the day and night, mutually causing each other, like the sunshine and the shadow mutually opposing each other. When they occur at the same time, their state is that of the sunshine and the shadow; when they happen to appear in due course, they will be like day and night. Their idea of cause and effect are of two kinds; one is born by the change of sat; the other is born by the change of destruction. Like the seed and the sprout, if one is born from the other it is called change of sat (Sadroopaparinama); if one is born after the exit of another like day and night it is called the change by destruction (vinasaparinama). The change of mud into pot, by sadroopaparinama has its direct proof the change of day into night after the exit of one, by vinasaparinama has as its proof anupalabdhipramana indirect. Any argument which leads to the mind's non-subjectivity either is or is not (aastha, anaastha) should be eliminated. Like the direct, the non-existent also is an authority. e. g. the absence of heat is the suspected presence of cold. By the smoke form the fire becomes the cloud; in this process of sadroopaparinama, fire is the cause of the moon. By the exit of fire, in

the process of *vinasa parinama*, fire is the cause of the Moon. The badaba fire, by the increase of smoke, drinks the waters of the ocean takes the form of the clouds and again causes the Moon in full form. The lustre of the Sun till the *Amavasya*, no-moon day, drinking the Moon, again shows the Moon in the first fortnight like the *śarasa* bird vomiting the lotus-bead.

Drinking the cool and nectar-like waters of the earth during the spring and the summer, appearing in the form of cloud in the rainy season, the sunshine in the form of the moon's rain fills the body of the world fully. The Moon in the form of water attaining the state of the rays of the Sun, becomes the cause of fire. By reason of its heat, water also becomes the form of fire, the water becomes the cause of fire. By the exit of the fire by *sadroopa parinama*, the Moon, by the exit of the Moon by *sadroopa parinama*, the fire exists. The destruction of the shape of the day the night results in. Thus, the destruction of the shape of fire, the moon is formed. Even the wise can not see the Brahman of the form of sat in between darkness and light, shadow and Sunshine, the day and night. Just as day and night are formed by darkness and light, the Chit and the Jada, cause all the beings of the world. Moreover, by the combination of water and nectar, the body of the Moon is created cool; thus by Chit and Jada, the whole state of the world is created. Rama understand that the lustre of fire, the Sun is the form of Chit; the Moon is the form of jada and darkness. With the rise of the Sun, the darkness of night disappears; with the rise of the Chit-Sun, the darkness of *samsara* disappears. At dead of night when the Moon shines, the sunshine appears to be dead to the ignorant, though the wise know that the Moon shines with the light of the Sun; thus, the Chaitanya in the inert body appears to be absent to the ignorant though the wise see it. The fire in the form of sunshine entering the moon, the form of water, makes it

appear in a clear form; thus, the fire in the form of Chit living in the body as jiva gives it ego till the end of life. By mixing up mutually, the sunshine becomes the moon; thus, the Chit also forgetting itself 'I am a man; a living being' thus experiencing is becoming the form of the body. Without action and without upadhi, the pure Chaitanya will not appear outwardly. Through the lamp, light appears; through the body, that Chaitanya is being known. Enveloped in ignorance the turning of Chaitanya towards sense-objects is the misfortune in the form of samsara. Pure Consciousness devoid of sense-objects is auspiciousness; gain or salvation. Thus, like the wall and the sunshine joining together, the body and the fire in the body form the Moon. By the absence of upadhi, the highest joy is born, there happens the onliness of fire; by the highest inertia in water and the stone, the onliness of the moon is appearing. The life-breath, possessing the nature of heat is in the form of fire; thus, the apana having cold nature appears as the Moon. Like the shadow and the sunshine, both of them are in the path of the face. In the cool-natured apana the life-breath in the form of fire attains power (satta). Like the reflection in the mirror, the apana also attains satta in the life-breath. Just as the lustre of the wall etc is caused by the Sun, the fire in the form of Chit creates the power of the Moon's shining, in the form of word from 'para' to 'vaikhari' and in the lotus-leaves spread from the mooladhara to the neck. Just as in the beginning of creation, the Brahmasamvit along with maya, illusion, with the form of Brahmanda, as the form of coolness and heat, gets the names of fire, and the moon. In the same way, in the creation of the bodies of the jivas it gets the names of fire and the moon. Away from the face at a distance of twelve inches roughly, the moon's sixteenth kala is formed by the Sun, the life-breath. Rama, stay on permanently in the joining place of Prana and Apana in the sky of the heart where the moon appears truly in the place of the Sun; it is said that the Chit-Sun is the

form of heat or fire and the moon the form of coolness. Where in between half Rechaka, half pooraka the fire and the moon or the prana and apana live in the form of reflection, Rama, be there firm and permanently. In the Spring, Summer, the rainy season and the sarat, gradually, the heat devours the coolness; that is the moon's fire-sankranti. In the sarat winter season's coolness devours heat, it is the Moon's fire sankranti. In between the two Sun Sankranti occurs; In the same way, in the body, when the jathara fire devours the coolness of the apana, that is the moon fire-sankranti; the heat of the prana is devoured by the coolness of the external, it is the fires' moon-sankranti. In between the two, the Sun-sankranti happens. Thus, know the Sankrantis of the Sun and the Moon in the body. These sankrantis are more important than the physical sankrantis, which are useless as straw. If you know that the external sankrantis, the uttrayana and the dakshinayana etc. are in the internal though their path is different; then only you will shine in the conference of the Yogis. Otherwise, you can not shine. (1-116)

## 82. The Gain of Anima etc.

Rama, I will now tell you how the bodies of Yogis become small or big. Above the body of the wheel of the heart-lotus, like the golden black-bee or the lightning in the cloud of the evening sky, a spark of fire shines. Like the morning Sun, it grows and melts the whole body just as the fire melts gold. This fire which can not tolerate the touch of water from head to foot melts the body, by the power of Yoga. By its heat, it also evaporates the water. Thus becoming different from the body, it remains in the smallest mind-body. Thus melting the physical as well as the watery body it melts and through the confused life-breath it also dissolves itself, like the snow by the wind. Then the power of kundalini also devours of the Sushumnanadi, in the aativahika-body-sky, remains as the

smoke coming out from fire. It makes ego enter the small body capable of free wandering inside the body, having the glory or peculiarity of Chit and shines like the smoke in the town. That power can go wherever it is intended to go to the bead of the lotus-trunk, to the mountain, to the piece of straw, to the wall, to the stone, to heaven or earth correctly and easily. The power of kundalini, when it leaves the watery part of it in the fire, then again it fills itself by thought with juice water and becomes full. Then whatever shape it wants that shape it gets quickly just like the painter's imagined form of the line. The power of seed in the womb of the mother gets the stage of hands, feet etc-sprouts, the power of kundalini later by deep thought gets the bones etc. The power of life can then attain either the form of a big mountain or that of a piece of straw. This is thus the Yogasadhana of anima etc. Now I will tell you how to acquire knowledge, the ornament to the ear.

“ Aekam Chinmatra masteeha suddham shumya malakshitam

Sookshmatsookshmataram santam najagannajagatkriya

The one, the Pure, the Smooth, only the Chit, the smallest of the smallest, the peaceful, the Unseen Brahman is in the world; there is neither the world nor its actions are in reality. When that is bent upon towards samkalpa, it appears as contaminated and is called the Jiva. Just as the ignorant boy sees the ghost before him, frightening, the jiva by thinking in vain finds in himself the physical body. When the jiva attains enlightenment his illusion of samkalpa like the cloud in sarat vanishes. Rama, when the jiva gets the destruction of samkalpa, the physical body like the lamp without oil is extinguished. After waking up from sleep, one does not see the dream. Thus, after one gets realisation, the jiva does not get the body. As the jiva thinks the false as true, he is having body; but he thinks of the only One Brahman, he becomes



devoid of body, happy and lucky. The utter darkness of the heart in thinking the quite physical body etc as real will not be eradicated by the light of the Sun; but it is easily destroyed by the Sun of knowledge, the thought that, I am the Chinmatra, the all-expansive, the all-pure, the diseaseless. The knowers of the Self, the great men of true samkalpa, will see it as they deeply think of it. By deep and serious thought even fools find nectar as poison and poison as nectar. Things appearing as per serious thought is common experience. If the body is seen as true, it appears only as true; when it is seen as false and is seen as the Atman, it becomes the Brahman. The truth behind anima etc you have just now heard; please hear another truth. Just as man attracts the fragrance of the flower and keeps in his nose, by the practice of Rechaka, the jiva comes out of the body-house of kundalini, and leaves it as long as he takes up another body. Then he leaves that body, motionless as a stone or wood. Just as the waterman, who waters plants, pours forth water only to that tree which he wants to water, thus, the Yogi as per his desire enters that body the pleasures of which he wants to enjoy. After enjoying the pleasures of that body, he comes back to his old body and enters it or he enters any other body which he wants to enter. Or, the Yogis then remain full with Self-knowledge, in the Brahman. Having the glory of possessing the great richness of Yoga, the ever-flourishing, never with any spot, lustre of Chit, knowing its real nature, attains that which it wants at once. But, the great knower of the real Brahman will never go in for these small powers, but will always remain in the Self, with the Supreme Bliss.(1-24)

### 83. The Story of kirata

By the constant and strict observance of the principles of the pranayama, Choodaala attained all Siddhis, like anima etc. By the destruction of the filth of moha, and the worry of the

three taapaas' Choodala roams in the sky for some time goes in to the depths of the ocean some times and some times lives in her kingdom. By these powers she was never away from her husband's chest, heart or mind even for a minute. She lived in all worlds, in all kingdoms like the Goddess of Fortune, Lakshmi. Her ornaments shining like lightnings, she roams in the sky and on earth with mountains, like the garland of clouds. Just as the thread enters the pearls, she used to enter the wood, the straw, the stone, the elements, the sky, the wind, the fire, water etc. without any difficulty. She wandered in the tops of the Meru, the towns of the rulers of the quarters, in all the ten quarters and in their interiors. She used to speak in their language with the cattle and the birds, the ghosts, the nagas, the demons, the vidyadharas, the siddhas, the heavenly damsels etc and took part in their activities. She taught many times the Self-knowledge to her husband, but in vain. She was an expert in every art, but the king knows her only as a lady, innocent but capable of giving pleasure to him; Just as the child does not know the glory of culture, the king does not know her as the possessor of all siddhis, powers, etc. Just as the rituals of yajnas will not be shown to non-brahmins, Choodala never showed her powers to her husband who could not take rest in the Atman.

Rama :- 'Sir, if Choodala, the great expert of all siddhis and yogas, could not impart Self-knowledge with all effort, how can the other teachers to others ?

Vasistha :- 'Rama, the process of teaching Brahmanavidya is only to honour the institution of Guru-sishya sampradaya, but for acquisition of Brahmanavidya, the purity of the heart of the seeker after truth is mainly responsible. Self-knowledge can not be attained by the Vedas, accumulation of punya, the good. Just as the feet of the serpent are known only to the serpent, the Atman is known only to the Atman.

Rama :- 'Then, Sir, the process of the teacher teaching the Brahma-vidya to the student is of no avail.

Vasishtha :- 'Rama, once there lived a kirata, huntsman, rich but miserly, like a brahmin, with a large family. One day while he was going, a coin of small denomination slipped from his hand and fell in the highly grown grass. As he was a miser, he searched for it for three days in the grass, thinking thus: 'If this coin is found out, it will become, in course of time, many coins, later thousands, later hundred thousands.' So though people laughed at him and cut jokes in thousand ways, he continued his search for the lost coin very carefully. After a long and tedious search, he found a glittering touchstone, Chintamani luckily. Overjoyful, he returned home, enjoyed all the pleasures of the world by means of it. Therefore, just as the kirata, in sincere search after a small coin was able to find the highest Chintamani, in the same way, in a sincere attempt to learn from the teacher, the knowledge of the Sastras, the wordly, the student may find the Brahmanavida by the power of his sincere attempt. The Atman is above the senses; the sastr s belong to the words, the senses. The Guru can impart the activities of words; real knowledge suggests itself to the student, earnest and obedient. Only instruction can not impart the knowledge of the Self. It does not mean that the instruction of the teacher is vain; without it, Self-knowledge can not be attained; but for his constant search, the kirata might not have found the Chintamani. Therefore instruction of the teacher is and is not the cause of knowledge. Rama, see the illusion, deceiving even the great; the search of a coin resulted in the gain of the touchstone. When one searches for one thing, some thing else he gains. One tries for one thing; he attains another; this is common to the three worlds. We see it and hear of it. After the acquisition of the knowledge of the Self, it is better for man to spend the remaining life detaching himself from the illusion of the world and with desirelessness and dispassion(1-29)

## 84. Sikhidhwaja's leaving the world

Sikhidhwaja, devoid of the knowledge of the Self was under great delusion just as the sonless man will be under the sorrow of delusion. Being burnt by the fire of sorrow, his mind was never at rest with the pleasures of his kingdom which appeared as the ends of flames. He was as fond of the lonely places, the ends of quarters, in the streams of the mountains, in the caves as the huntsman has for the beast, which his arrow strikes. By the goading of friends like you and by the prayers of the servant<sup>s</sup> he used to attend to his daily routine. He thus got dispassion and peace of mind like a hermit and used to feel the pleasures of life and the glory of the kingdom as very sorrowful things. He gave as alms cows, lands, gold etc to gods, the brahmins, his kith and kin. He undertook many vows to do penance. He visited the pilgrim centres, holy forests and saintly places. In spite of it, he could not get happiness as the desirer of the ore of gold could not get it by digging at a wrong place. The noble king feeling sorry for it was thinking of the cure for the disease of samsara day in and day out. Sorrow-stricken and dejected, he saw the kingdom as poison and the nearby glory as useless. When he was alone and his wife sitting on his lap, he said to her: 'Lady' I ruled over the kingdom for long. I enjoyed all powers for long; I experienced all pleasures of the flesh. I am now dispassionate and I desire to go to the forest. Happiness and unhappiness, riches and sorrows will never worry a sage or hermit living in peace in the forest. He will never be disturbed by wars in the country, the perishing of people. Hence, I think that the happiness of the muni in the forest is by far greater than the happiness of the king in town. The forest-way ladies like you satisfy me most with breasts of flower-bunches, hands of red leaves, lovable with fragrance, shining with the flower-ornaments. pleasing with things resembling golden stone-pavements,

covered by the wave-pearl garlands in the form of rivers, surrounded by creeper-ladies-friends, beautiful with boys-like deer, emitting good fragrance, natural on all sides, givers of food in the form of fruits, with black-bees-eyes, with fully developed limbs, the creepers full with flowers, with streams of crystal-clear water and cool and pure limbs. The mental peace and happiness one gets from the thick forest when one is alone can not be attained in the worlds of the Moon, Indra and Brahma, Lady, do not say no to my departure to a lonely forest from the vexatious kingdom. Chaste cultured ladies will never cause hindrances for their husbands desired ends.

Choodala:- 'Sir' the flower shines in the spring season and the fruit in the Sarat; thus, actions appropriate to the time shine and not otherwise. The old people are fit to go to the forest and not young men like you. Therefore, I do not like your departure to the forest now. As long as we are youthful, we shine in the house like the creeper with infinite flowers. When our hairs become grey, then we may go to forest like the swans from the lake. If the king leaves ruling his people at the inappropriate time, he will go to hell getting sin. The action of the king at an inappropriate time will be obstructed by the people, who cause hindrances to the king when he does wrong things.

Sikhidhwaja:- 'Please do not come in my way; treat me as already gone to the distant lonely forest. Do not say that you too will accompany me. Even to men it is difficult to live in forests; what to say about women? The forest flower-creepers, though strong can not withstand the onslaughts of swords etc. Thus though strong you can not withstand the troubles of forest life. Remain here and rule over the kingdom because it is the duty of chaste wives to shoulder the responsibilities of family life after the exit of their husbands.'



So saying, the king performed all his daily duties. He wanted to leave the people and the kingdom and go into the forest just as the Sun goes into the setting-hill. Just as Choodala wanted to follow her husband to the forest, the Sunshine followed the Sun and disappeared. Just as the Yamuna embraces Iswara, wearing the ashes and the Ganges, the dark night entered the world, which appeared as white by dust. When the quarters with the teeth of the clouds of dawn, with the tamala-tree-boys sitting on the lap, with the smile of sunshine, shone, the Sun and his wife Chaya, shadow went to the other side of the Meru for their love-sports; the other side of the Meru left by the burning rays of the Sun, the Moon and his wife the Night reached for their love-sports, while the ladies-the quarters from the upstairs-the sky showered auspicious things and flowers-the stars. The Night lady became very young with the Moon-face, of black complexion by darkness, tired in searching for her dear husband, but smiling with the flowers of the jasmine, having breasts like contracted lotuses. The king finishing his duties slept on the bed of his wife Choodala just as the Mainaka Mountain slept in the bed of the ocean. At dead of night, when in every thing everywhere there was dead silence when people immersed in sound 'sleep, while Choodala was sleeping like the black-bee in the lotus, Sikkidhwaja left his wife just as the face of Rahu slowly leaves the Moon's face. From the bed, on half the bed-sheet of which Choodala was asleep, the king got up just as Lord Vishnu gets up from the ocean-bed of milk with the glow of the beauty of Lakshmi. The king told his followers stopping them there that he was going to perform the heroic act of killing the criminals, the thieves. The dispassionate king left the town, saying 'oh' the Goddess of my kingdom salutations. 'Thus leaving his kingdom, he entered into a fierce thick forest just as the river enters the ocean. While he crossed over the forest, full of thick darkness, creepers, ugly with the mean animals, the night passed. In the morning he went to another

ther forest by the time the Sun set. He ate some fruits and spent the night. Again, he travelled for twelve days crossing over cities, towns and villages, mountains, rivers and provinces. Then he entered on the Mandara mountain a forest, far from the madding crowd, impenetrable to men. Big streams, the waves of which made sounds' very strong trees, reminding the age-old hermitages of the sages, having fruits in abundance from top to bottom, having no mean creatures but only Siddhas-living holy places. At a certain beautiful place surrounded by watery streams, fine with green grass, splendid with fruitful trees, he constructed a hermitage with new leaves and creepers as if it is constructed by the lightnings of clouds of the rainy season. He gathered there articles befitting the hermitage of a sage like the beautiful bamboo walking stick, plates for eating fruits, kamandalu for drinking-water, flower - basket, of beads garland of the Rudraksha tree, a rug to protect his body from chillness, a seat, the skin of deer, etc. Like the creator Brahma gathering all things necessary for the creation he gathered all articles necessary for a recluse. The first part of the day, he spends with the japa of the morning dawn, the second part, he gathers flowers etc, the next part he performs worship of the gods after bath etc, the next part he takes the fruits and the roots as his meal and immerses in japa. He spends the night in meditation and sleep. Thus, established in the cottage, the king lived with the routine of japa etc spent a long time devoid of sorrow; he never brought back to his mind the days of his kingship, happy pleasures etc because as discrimination dawns will the pleasures of kingdom appear worth while to a sage but for a fool? (1-62)

### 85. What is happiness ?

Choodala woke up; not finding her husband on the bed, she was terribly afraid like the deer sleeping in a village; she (33)

saw again and again all over the bed but found it empty without her husband, like the sky devoid of the Sun and with the minor moon. Face fading, sorrow entering, the senses-sprouts losing all glow, like the creeper made wet by the salt-water full with worry losing all purity and serenity like the dim sunshine full with frost she was. Sitting on the bed for a while she thought thus; 'Alas, the king, my husband went away leaving the kingdom and me. What shall I do now? I will go to him. The sastras say that the husband is the lady's first refuge. She got up; through the window she got out and went into the sky. Like the second Moon, appearing to the Siddhas, from above she searched for her husband and found her husband, as a betala, wearing the sword in hand. She thought over the future of her husband; how, when, where, by what, he would attain the Bliss Absolute. By the power of her Yoga, she understood it. She decided not to see her husband then, but after a long time; it is divine ordination. She returned back to the herem, lay on her bed like the crescent moon on the head of Siva. She told the people that her husband was away and consoled the people. Just as the watch-lady protects the ripe grain, Choodala protected the people by good rule. He was there in the forest; she was here in her kingdom. Time passed on; eighteen years were over. Sikhidhwaja became old; his defects of passion gave place to dispassion and anger to calmness and peace. Choodala thought it appropriate to go to her husband. From her harem at night, she went up to the sky, crossed over the region of the wind, saw the Siddhas and the Apsarasas, covered by fine dress of the kalpavriksha, wearing ornaments of gems, residents of the Nandanavana, ever in love with their partners. She touched the winds, touching the crescent moon, showering drops of snow, enjoyed by the great Siddhas who were pleased with the fragrance. Going on the sky-way, she saw the pure moonshine, having great many waves of the ocean of

nectar of the Full Moon. Going on the cloud-way, she saw lightnings again and again, absorbed in the clouds, never separating from them. She thought thus: 'As long as one lives, his nature will never change. My mind also is love-lorn. When shall I meet my husband, immersed in love, of mighty shoulders of lion-like strength? In spite of my discrimination, my mind becomes love-lorn. With innumerable buds, the creepers will never leave their husband the tree, I also pine for my husband. Like the Siddha Abhisarika going to her lover, when shall I meet my husband dear? These cool winds, fine Sun-beams, these forests make my mind love-lorn. Oh ignorant mind, why are you immersed in vain things? What has become of your discrimination, as pure as the sky? no, it is not your defect. Oh mind you are fond of your husband; there is no wrong in it; be so. I have nothing to do with it. Oh body of the lady, why are you anxious to embrace the body of your husband he might have become old. He must have been weak, devoid of vasanas his mind must be against pleasures of the flesh and the kingdom. The stream that is born of scant rain, joins the big lake and does not appear as different; thus, the creeper of vasanas of my husband can not be different from the Atman. He must be interested only in loneliness the form of one Atma and desireless. I feel that my husband is like a tree weakened by age, But however, I am like you anxious to meet him. By my power of Yoga, I will make him a knower of Self, the possessor of samkalpa and embrace him. I will see that he takes up the reigns of kingship; we live together for some time more happily. I have my desire fulfilled after a long time: I shall meet him, equal to me in tattwajnana and other thoughts. The enjoyment of two of equal mentalities is greater than any other enjoyment. 'So thinking, Choodala through the sky-way passed over mountains, countries, clouds and the ends of quarters and reached another forest unseen by others. She saw the forest the cottage, her husband, who appeared as in another body. For-

merly he wore diamond garlands, other ornaments to the shoulders etc shining like pure gold he appeared; now, he is weak, black dry-leaf-like, desireless, like Bhringesa, the first of the Sivagana, wearer of the bark of tree as dress, peaceful and lonely. Seeing him, with clusters of hair, gathering flowers for making garlands, Choodala with an young beautiful body and bulky breasts, moved a little. She said to herself: how worst is ignorance causing foolishness and fierce ness too. The richest king my most favourite husband has come to this stage by sheer ignorance and foolishness, which bring every one or any one to this stage. I shall make him the knower of Self and see that he attains the here, the pleasures and joys of the world and the hereafter, the attainment of salvation. I shall leave this form and go to the king in another form, because he may not care for my words if I go as his wife; I will go to him in the form of a hermit and teach him, who is now devoid of attachment and anger. In his pure heart, my teaching will be effective. She then became a Brahmin boy, just as water becomes wave in a moment. She got down from the sky to the place where her husband was.

The Brahmin boy was splendid as the personification of penance, his limbs were golden-coloured, he wore the garland of pearls, a white sacred thread, a pair of white dhotis, with a water-pot in hand, with all-lustre, wearer of a fine Rudrakshamala, he stood above earth not touching it. Like the lotus with the garland of grain he was with clusters of hair, making the place shine bright. He wore ear-rings; he was like the Sun just rising; he had the mandara flowers in his hair; he was like a mountain having on the head the crescent moon; he was calm, strong but calm-bodied, self-controlled, wearing snow-like ashes, fair with ornaments of glow, and he was like the reflected Moon, Seeing him, Sikhidhwaja stood up. Taking him as a devaputra, son of



god, he left his shoes and said to him 'Salutation. Take the seat Devaputra' He took his seat.

Sikhidhwaja :- 'Where are you coming from? To-day is a good day. Please accept; this is arghya, this is padya; this is flower offering; these are garlands of flowers, May you be safe.' He gave them; the boy accepted them.

Brahmin boy:- 'I wandered at many places on earth; I have nowhere come across such courtesy as you have shown. I hope you will be ever-lived by your humility and courtesy. Are you peaceful? Have you left out your intention to get the fruit of your action? Are you utilising your penance for the attainment of salvation? You left behind a wide wide kingdom and came to the vast forest. The vow of the calm, serene dispassionate is like the vow of walking on sharp-edged swords.

Sikhidhwaja:- 'You are god; you know every thing; no wonder, you appear to be very great by the extraordinary signs you possess. All your limbs I feel, are the moon-made. You are showering nectar by your presence. Your limbs resemble the limbs of my wife ruling my kingdom now, in strength and fluency. From head to foot, your form is very beautiful and attractive; let me adore it with flowers, like the white clouds adorning the peaks, of the Meru Mountain. Your limbs, as aglow as the spotless full moon, are fading due to sunshine. Let this white-flower-garland adore your body and become lucky.

Jeevitam yaati saaphalyam swamabhyagatapoojaya

Devaadadhyadhikam poojyah sataamabhyaagato janah.

Life becomes fruitful for one who serves the just-come guest. because, to the good the just-come guest is greater than god, for worship. Please tell me whose son you are, why you have come here.

The Brahmain Boy:- ' I shall tell you. Who will not answer a humble questioner? Like the mark of camphor on the face of punyalakshmi, the goddess of good, very pure-hearted, Narada lived. Once he was in contemplation in the cave of the Meru Mountain. On the golden shore, the sacred Ganges, with wide waves flowed. The Ganges very bright appeared as the garland of creepers, in the glow of the Meru. One day, Narada heard the sounds of playing in water after his dhyana; wondering he looked at it with curiosity and fun. He saw Rambha, Tilottma and other heavenly damsels, engaged in water-bathing sports. There were no men; all were women with bulky breasts like golden lotus-buds; they were naked; they were surrounded by others; they were as lustrous as the melted gold stream; their thighs were like pillars to the house of Cupid; they were as if belittling by the stream of their beauty, the flow of the Ganges and beating out the glow of the moon reflected in water. They were as if sending the waters of the Ganges up to heaven by the obstruction of water by their thigh-wheels. All their limbs from head to foot were clearly seen; the damsels appeared as the viswaroopa of the paramatma in the form of time. As their fair naked forms reflected in each other they appeared as invisible. The multitude of damsels appeared as the Viswaroopa, the whole world-form coming out of the Kalpavriksha-God, called Time. It has year-branches, fortnight-sprouts, the various season-creepers the bright day-buds, light-flower dust, It was born in the folds of the invisible sky it had fickle-bodied gods-birds and the source of the seven oceans. The lotus-bud-like breasted, of equal beauty, with malice and vengeance, they crushed under their feet the lotuses with roots and trunks, uprooting them. They had in their faces lotuses, the black-bees in the form of long hair, black eye-balls the black-gems adorning the forehead. The gods gathering and preserving nectar, to get rid of the dangers of Rahu and others, in the Meru caves inaccessible to beings adored with golden

lotuses, pure and sacred by the waters of the sky-Ganges, cool and covered by the leaves of lotuses and all-safe, as if the flow of the Moonshine was gathered and kept carefully, the damsels appeared. When Narada saw the multitude of ladies very fair, his mind became devoid of discrimination and highly mad. His life-breath was in confusion, like the fruit with full of juice, like the cloud at the end of Summer, he emitted his semen. He became seed-fallen like the tree the joint of the branch of which was cut off, like the Moon showering particles of water or like the lotus trunk torn into two.

Sikhidhwaja:- Sir, Narada was a great Jnani, a Jivanmukta, dispassionate, desireless, peerless, in and out he was always broad like the sky, how was it that his seed has fallen?

The Brahmin Boy:- 'For all beings born in the three worlds and to the gods also, the body is of two kinds, The body for all ignorant or enlightened, till the end of its fall is full of joys and sorrows. With satisfying things, like light by lustre, the ocean by the Moon, happiness increases. Thus sorrow by hunger etc like the darkness by a group of clouds, increases. The reason is only nature. Even for a moment, when the true calm Self is forgotten, like the cloud in the rainy season, the seen world gives joy and happiness. It will not happen if one is continuously in Self, never forgetting it even for a second. The body remains just as day and night remain with light and darkness, with happiness and sorrow. For holding the body as Atma, the ignorant gets joys and sorrows. Just as the colour of Kumkum leaves a deep impression on a white cloth, happiness and unhappiness leave a deep impression on the minds of the ignorant. The good and bad colours do not touch the crystal-gem. Thus, the pairs of opposites will not touch the enlightened. The crystal may have for the time being the colour of the thing that is near it, but the Jnani will never be influenced

by happiness even to a small extent. Due to the proximity of the thing, the mind of the ignorant will be influenced by its. The cloth drenched in kunkum-water will be red even after the kunkum is destroyed. Thus, even after the destruction of the thing, the mind of the fool will be pining for it. Just as the red colour will not leave the cloth, the fool will not leave sense-pleasures. Therefore, bondage and liberation are in the mind. The non-thought of senses is liberation; deep thought is bondage.

Sikhidhwaja:- 'Sir, please tell me how and in what manner happiness and unhappiness fall on jiva as per gain or loss of the far off or near and dear kith and kin. Your words are very noble, very pure and very meaningful. Therefore, I want to hear more and more just as the peacock hears the sounds of the clouds more and more.

The Brahmin Boy:- 'The nearby things by body, eyes, hands etc, the far off things by sabda and anuana pramanas (by word and the benefit of doubt), by getting only favourable things, the knowledge of happiness in the mind strongly moves and becomes directly evident in the jiva the enjoyer, who remains in the kundalini. For the enjoyment of the jiva in the heart, in the body, there are different cells. The jiva occupies the cells filled by the life-breath. Just as the water poured on the root-place of the tree, creeper etc will reach all parts, the jiva who becomes awakened by mere touch enters the whole body to enjoy the pleasures and pains of it. In the body there are many cells for the enjoyment of happiness and sorrow by the jiva. One who is after happiness attains it quick, but not the jiva after sorrow. So for those who want enjoyment, the camphor, the sandal paste, the smoke of aguru etc are famous but not for the mean. As long as the jiva enters the cells and strongly moves the life-breath, he is in bondage; without entering them the jiva who re-

mains calm and peaceful, he is liberated, The jiva becomes bound thinking of happiness and unhappiness, the objects give; he becomes liberated by not thinking of them. The two states are in the world. As long as the jiva does not think of the happy and unhappy states of the mean senses, he remains calm, serene and equal in joy and sorrow. The ocean becomes happy by seeing the full Moon; thus the fickle body of the jiva, which is Self-Luminosity beyond the senses, feels joy or sorrow, gets inner joy. Like the cat after meat, the jiva gets confused by the passion for happiness and the money the instrument to attain it. Foolishness is the only reason for it. By the knowledge of pure Consciousness, thinking that there are no joys or sorrows, the Jiva rests in peace. I am pure Consciousness; joys and sorrows of the world are not in me. I vainly created them in me. So thinking the jiva attains 'Nirvana', Absolute peace. He does not recognise the pleasures of the flesh as things and never thinks of them. He lives in peace Absolute. All is Brahman, the Chidakasa-this firm irrevokable decision he arrives at and lives dispassionate like the lamp without oil. He will never get confused arriving at the absolute conclusion that the world is a vacuum by his becoming one with the Brahman. There shall be no illusion or delusion to the jiva who becomes one with the Brahman. 'First' I was the Hirayagarbha; next I wander in the form of all jivas in the ocean of samsara; finally by knowledge and enlightenment, I will be liberated' - with this line of thought, the jiva creates bondage and liberation and follows them.

Sikhidhwaja;- 'When the jiva goes for the cells favourable for happiness how is it that his seed falls ?

The Brahmin:- 'When the jiva looks at the female body he gets confused by passion and vasanas and makes the life-  
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breath etc confused. just as the army gets confused when the king is confused. At once the essence, the semen falls just as the fallen leaves leave their essence. Just as water in the sky falls down, the semen falls down.

Sikhidhawaja:- 'Sir, you are the knower of Self; so you know the state of the world of the past. Please tell me what is meant by 'swabhava', nature.

The Brahmin:- 'In the beginning of creation, as per the karma of the jivas, with what principle and what thing he appeared in himself, even now, he appears so. This is nature. Or like the crow and the palmyra fruit, like the rise and fall of bubbles in water, like the white ant and the letter, as it is only illusion, what thing possesses what principle suddenly, that is called nature. Just by nature, in the wide wide world, many illusions with varied delusions exist. Some of them, by enlightenment, as the vasanas disappear will not appear again in the world; the bodies of ignorant people immersed in the pleasures of the flesh and the enjoyments of the world come and go into and from the world.(1-147)

## 86' The Story of Kumbha

The world came into existence by the nature of Atma, established by vasanas and continues due to dharma and adharma. By the destruction of vasanas, the jiva will not get entangled with the labyrinth of dharma and adharma. He will not be born again in the world.

Sikhidhwaja:- 'Sir, your words are highly spiritual, of great meaning, experience, secrets of truth that lead to Self-realisation. By hearing your words I feel as if I have drunk nectar. I became peaceful. Kindly tell me what Narada did then. Tell me how you were born.



The Brahmin:- 'Then Narada fully controlled his mind just as the wild elephant is fully controlled by chains tied to an iron pole. The semen that was like the melted moon by the fire of deluge was kept in a pot, very wonderful, made by the crystal stone, very lustrous and nearby, just as the moon is kept in the moon. Narada filled the pot, situated in the grand Meru, wined on four sides, deep in the middle and unbreakable and strong with milk, created by his samkalpa, just as Brahma filled the ocean. Narada placed fire-sacrificial food in it. In a month, grew and took the form of another moon, brother to the Moont. In due course, the pot created a son: just as the month giving birth to crescent moon, like Lord Vishnu creating a lotus in his navel, possessing eyes like lotus-petals. Just as from the ocean of milk limited to the pot another moon indestructible is born, from that pot with all limbs a boy was born. He was of exquisite beauty; he grew up quick like the moon in the first fortnight. Narada placed all his erudition in his son just as money is taken from one utensil and placed in another utensil after the performance of rituals pertaining to his birth and initiation into the Sastras. In a very short time the son became the reflection of the father. Narada with his son shone like the Full Moon rising from the crystal mountain. Narada took his son to Brahma, who fondly embraced him, who saluted him and who was tested in all the Vedas etc. Making him sit on his lap, Brahma blessed him and made him know every thing and named him as Kumbha. Thus born from the pot, the son of Narada, by name Kumbha is myself. I live with my father in the city of Brahma. The four Vedas are my friends and play-mates. My mother is Saraswati; my mother's sister is Gayatri. My house is Brahma-loka. My grandfather is Brahma. I am happily living there. I have no work to do, duty to perform, I freely go wherever I want to go. When I am on earth, my limbs will not touch the

earth. No earthly dust will touch me; my body never gets any disease. Going on the sky-way, I saw you and came to you I told you every thing about me. When good people put relevant questions, good people will properly answer them, diligently.

Then the Sun set; the audience saluted each other and went to attend to their evening duties. Spending the night, they assembled together the next morning with the rays of the Sun. (1-29)

### 87. The Enlightenment of Sikhidhwaja.

Sikhidhwaja:- The great winds drive the clouds to the mountain thus, all my good accumulated in the past births brought you here to me, I am very lucky as I have the good fortune of meeting you. whose words flow like a stream of nectar. The meeting with the enlightened cools down the mind; even gain of great empires will not. Even on the average men by the association with the saints the Supreme Bliss falls. The gain of kingdom gives only mean and transient happiness.

The Brahmin:- 'Let it be so. Please tell me about yourself, why you are doing penance here, how long will you continue it and what gain you aim at. The hermits do not know how to speak falsehood.

Sikhidhwaja:- 'You know every thing; What can I tell you? I tell you by your command. Being afraid of the false samsara, I am doing penance here. My name is Sikhidhwaja. I am a king. Leaving my kingdom. I am doing penance being very much afraid of the cycle of births and deaths which occur again and again. Though I am performing great penance, I do not find peace of mind. With efforts fruitless, eating fruits and roots, like the tree eaten away by insects, I am here. In spite of my penance, I am being led from one sorrow to another sorrow. All my penance is like poison as it did not give me peace of mind.

The Brahmin:- 'Once I asked Brahma which of the two karma and jnana is greater. He told me 'Jnana is all-auspicious; by it the jivi becomes fit for salvation, Karma is only for the enjoyment of pleasures, delaying salvation. The non-knowers of the Self are the performers of karma. One who can not get silk clothing gets only the rags. All the actions of the ignorant become fruitful as he is full of vasanas; all the actions of the Jnans become fruitless. Without the drenching of water, even the fruitful creeper becomes fruitless; thus, due to the absence of vasanas, even fruitful karmas become fruitless. In the Sarat Season, the thick clouds of the rainy season disappear; thus, with the destruction of vasanas there will be no fruits of actions: just as by nature, the weeds have no flowers, actions without vasanas yield no fruits. Just as the boy sees the betala since he possesses such vasanas, the fool who possesses the vasanas of these pleasures, sees pleasures and pains. The weed-flower though blossoms will not flower; thus, the Jnani will not have the fruit of his actions good or bad. In reality, the Vasana, the form of ego is not any thing; it is born in the mind like the sea in the mirage. Just as the wise will not see the sea in desert sands, the jnani will have no vasanas as his ignorance vanishes when he treats every thing as the Brahman. One can get the highest salvation by giving up vasanas, as he will then be devoid of old age, birth and death. The mind is mind when it is full with vasana; when it is not it is knowledge. Knowledge leads to salvation; leads to birthlessness.

The Brahmin :- "Oh king, when all great men like Brahma treat jnana as the highest good why do you remain as ignorant without realising it? Why are you interested in "this is the walking stick; this is the water-pot, this is my seat," Think who you are and how the world came into existence, how the thought of the world disappears. Without doing so, why are you ignorant? Why

is one in bondage and how can he be liberated : think of them  
 Serve the sages, the knowers of Self, Do not waste your life  
 like a worm in the stone in this mountain cave in the sorrowful  
 and painful state of penance. By questioning the great men of  
 realisation eqaul-minded and by serving them with constant asso-  
 ciation, one gets the wisdom of knowledge and becomes liberated.  
 Taking the minimum food with the teacher, control the outward  
 mental activities, serving the teacher, implicitly obeying his  
 commands live like a creature in earth.

Sikhidhwaja:- ' Sir, I am enlightened by you for long  
 Due to ignorance, leaving aside the association of good men, I  
 am living here. I feel that all my sins are washed away by you;  
 you came direct to enlighten me' You are my Guru, holy teacher  
 I am your disciple. I lie prostrate at your feet, Pray grace  
 me. That which is the greatest, by knowing which the jiva will  
 never have sorrow and by which I can rest in peace, pray teach  
 me that Brahman. Knowledge, the knowledge of ghata, pata etc  
 is of many kinds, the greatest of which that destroys samsara,  
 pray tell me.

The Brahmin:- ' Oh saint among the kings, if you swear  
 that you will follow me, I will tell you; otherwise I will not;  
 because it will not be of any use like the crowing of the crow  
 before the log of wood. Wise words spoken to the disobedient,  
 inattentive, idiot are vain like eye-sight in pitch darkness.

Sikhidhwaja:- ' I shall take your words as the Vedas,  
 writhout delay or discussion and follow them. I speak the truth.

The Brahmin.- ' Just as an obedient son follows strictly  
 the insruction of his father with no question or no doubt, you  
 must follow my words. After hearing, taking my words as very  
 useful to you, like the music sweet to the ears, you must follow

Like your story, there is a story I will tell you. Even to the dull it will be instructive though after a long time and it frees the wise from the fear of samsara. (1-46)

### 88. The story of the Gem and a piece of Glass

Once there was a man possessing virtues as well as riches; generally two quite opposite things. He knew the arts; he was an expert in archery and commonsense. But he knew nothing of the highest state of paramapada. Just as the badaba fire tries to dry up the ocean, he tried by all means to get a touchstone. Somehow, after a long time and great effort, he got it. What is there that can not be achieved by constant effort? One who with diligence makes constant effort, even if he is a beggar, gets the desired end with no hindrance. Sitting on the peak of the Meru Mountain seeing the rising Moon, he found the touchstone so near that he could take it by hand. Just as a beggar getting a kingdom does not believe himself, getting the touchstone he did not believe that it was a touchstone. Then he thought within himself with wonder, illusion, sorrow and recklessness. 'Is this the touchstone? If it is, will it be so easily available? Shall I touch it or not? If I touch, it may vanish. With small effort it can not be got but with an effort for life, say the elders. I am a miser. Due to it, due to my illusion, false sight, I see it as the touchstone, like seeing two Moons. Is it really possible to get the touchstone so easily? How can I get such a good fortune so early? There may be such lucky men but I am not one such. So thinking deluded by ignorance, he did not care to take it. If one thinks of a thing as impossible' he can never get it. Having the touchstone near him, by his foolish attitude, he lost it recklessly. At once, the touchstone vanished because great things will disappear from those who care not for them; just as the arrow left by the bow will vanish. The siddhis, confer discrimi-

nation on one who possesses them but will disappear when he does not care for them and honour them. He tried again for getting the touchstone, as men of effort will not give it up. Observing him and his foolishness, the Siddhas unseen by him placed a piece of glass near him for making fun of him. He saw it, thought that it was the touchstone. The ignorant fool takes even soil as gold. The ignorance prevalent in the mind makes eight as six, enemy as friend, the rope as serpent, the land as sea, the one Moon as two, and nectar as poison. Taking the piece of glass as the touchstone, he threw away every thing as the touchstone will give every thing to him. 'My country is devoid of happiness, harsh and is full with sinners; my house is dilapidated and is of no use to me. Who are the relatives? Thieves. I will not have any thing with them, I shall go to a distant place, become rich and be happy there'. So thinking, taking the piece of glass as touchstone, he went into the forest empty. The dangers of foolishness and the sorrows thereof, even old age and death will not give. Just as on the head of man, black hairs gather, on the head of dangers lie foolishness.(1-26)

### 89. The story of Hastipaka

Dear king, I will tell you one story akin to your story, fine fascinating and exhortative. In the Vindhya forest there lived an elephant, the king of all elephants, which suppressed the pride of Vindhya like Agastya of yore. Its two teeth were as strong as the Vajra, and sharpened, white, akin to the flames of the fire of the Deluge. It was capable of uprooting the Sumeru even. Just as Agastya bound the Vindhya Mountain, Vamana king Bali, an elephant-rider bound it with chains. The elephant much troubled and tortured by imprisonment was in sorrow like the demon Tripura by the fire of the arrow of Iswara. As her manager was out of station and so did not



see the elephant for three days, which pained the elephant most. To get rid of the chains of imprisonment, it hit the chains by the blows of the face. Just as Bali broke open the gates of Heaven, in four gadiyas (2 1/2 gadiyas is one hour) by its teeth broke the chain. Just as lord Vishnu from the Meru Mountain saw the fall of Bali, the elephant-rider saw it and came running. Just as Lord Vishnu put his third leg on the head of Bali from the Meru Mountain the elephant driver fell on the head of the elephant from a palmyra tree. But having missed the target, he fell down on earth like a ripe fruit from the tree, before the elephant. The elephant could have easily killed him but did not. Even in animals, there are noble animals. 'Had I killed him downright, what will people think of me? So I will not kill him so thinking the elephant without killing him, liberating from the chains, like the stream flowing cutting asunder its obstruction, went away, taking pity upon its own enemy, like the Sun going cutting asunder the clouds. After a time as his pain and trouble went away with the elephant, the driver got up. Though fallen from the tree his limbs were not wounded; unbreakable are the limbs of fools. The strength of rogues increases like the cloud of the rainy season, Though the fool fell from the palmyra tree, he was enthusiastic in walking. Just as the merchant, losing his once gained money, feels sorrowful, the elephant-driver felt sorrowful for failing in his attempt and losing the elephant. Just as the Rahu searches for the Moon in the sky to devour him, the elephant-driver searched for the elephant hiding behind bushes. At last he saw the elephant taking rest under the shade of a tree coming away from the war-front. Just as Brahma created the oceans like a ring around the earth, he dug deep pits around the elephant to bind it. Just as the sky in the sarat is covered by clouds, he covered the deep pits with many creepers. The elephant one day fell into it, like a mountain in

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the drying ocean. The elephant was bound again by chains in the deep pit, round, fierce and like a drying ocean. It is still there bound like **Bali** in **patala**. Had the elephant killed him, it would not have been bound again. Without thinking of the future by his foolishness by the actions of the present the man experiences sorrow like the elephant of the **Vindhya** forest. The foolish elephant thinking that it got out of bondage, fell again into a greater and deeper bondage. Foolishness causes sorrow everywhere. Foolishness is bondage. Wisdom that I am never bound is liberation. Realise that the whole world bound by the three kinds of sorrows is the **Atman**. The foolish, ignorant **jiva** becomes the field of all seeds of all sorrows (1-31)

## 90. The Meaning of the story of the Touchstone and the piece of glass.

**Sikbidhwaja:-** 'Sir, you told me the stories of the Touchstone and the elephant of the **Vindhya** Mountain. Kindly let me know the essence of both.

**The Brahmin:-** 'Oh king, in your heart-house on the mind-wall the stories drawn as pencil-sketches, which will now be elaborated by the beauty of my commentary. Hear attentively. The expert in **Sastras** but the non-entity in practical philosophy is your self, the seeker of the touchstone. Just as the **Sun** rests on the **Meru**, you rest on the knowledge of the **Sastras** but not on realisation of Self. Realise that the Touchstone is the giving up of every thing naturally; that is the destroyer of all sorrows, With pure heart, you are searching for it. Giving up every thing with a pure heart is the highest glory of the greatest emperorship. What can the touchstone give you? You have this all-renunciation that belittles the glory of the position of **Brahma**, the creator and that is the form of knowledge, the all-bliss-giver and the cause for Self-realisation. In his night, the creator stops all

creation; you have thus given up your kingdom, wife and relatives riches and Just as the garutman bird with the tortoise, its food, goes to the end of the earth, you came to this hermitage which is far far away from the madding crowd. The wind of the sarat that destroys all blots retains only its power in the sky, you left every thing except your ego. If the mind only is given up from the heart, the whole world appears as the form of the Brahman, the Full. But, like the sky by the clouds, you are covered by giving up and non-giving up notions; hence you are unable to enjoy the supreme Bliss. The greatest Touchstone that exists is this ever blissful state the result of all-renunciation. You are under the false impression that the glory of all-renunciation is not the Supreme Bliss, which is some thing else. Your impression became strong. Just as the gust of wind moves the tree from which the birds fly away, your wrong notion drove away the glory of all-renunciation. One who has all worries can not be the all-renouncer. How can the tree be still when there is a gust of wind? Worry is mind; it is also called samkalpa; one who is not devoid of mind; if the mind can not be renounced, how can he be the all-renouncer? If the mind-body is entangled in the nest of the three worlds-worries, even for a moment, there shall be no all-renunciation, the perfect. The birds on the tree will fly away the moment they hear the sound; thus, by your wrong notion, the glory of your renunciation flew away. Your stillness disappeared when you dishonoured the glory of your renunciation when the invited great guest is not fittingly honoured, will he not feel greatly? When the Touchstone the glory of renunciation is gone, by your eye of samkalpa you saw the piece of glass thinking that. That is the touchstone. By the perversion of the mind, the water-reflected Moon will be thought as real moon; thus you preferred the painful penance to the glory of all - renunciation. You started with disinterestedness and no vasanas the all - renunciation but you were wrongly led away by vasana - penance, which is sorrowful in the

beginning, middle and the end. One who leaves aside the all renunciation, very great, very joyful and very easy takes recourse to the limited penance-benefits is the murderer of his own Self, the hard-core. By the ignorance of becoming one with the sorrows of penance, you are bound in the forest-house. Though you started with all-renunciation, you could not achieve its result. Getting rid of the bondage of sorrow-giving kingdom, you entered the more sorrow-giving penance, a greater bondage than that of the past. You have now double worry about chillness, bad weather and hot Sun, the forest-living, who are not accustomed to previously is worse than bondage, You wrongly believe that you are in possession of the Touchstone, but you are not even in the possession of a crystal-stone piece. Thus, I have explained to you the story of the Gem and the piece of lags. As per my advice, by your tact what you prefer of the two the all-renunciation and the penance and more useful than the touchstone and worship it till you achieve the desired end (1-27)

### 91. The Essence of Hastipakopakyana

I shall now tell you the essence of Hastipakopakhyana for your enlightenment. You are living on earth like the elephant in the Vindhya forest with the two teeth of dispassion and discrimination. The elephant-driver is your sorrow-giving enemy, ignorance. You are as strong as the elephant, but are driven from one sorrow to another by the ignorance-driver. Just as the elephant was bound by chains, you are bound by the ropes of desires. Stronger than iron-chain, the desire rope is wide; in course of time, iron-chain gets rust and spoiled; but the desire rope will not, but increases. Just as the driver saw the elephant hiding in the bush your ignorance bound in loneliness looks at you playfully: Just as the elephant broke the chains, you gave up the kingdom with no problems. But, you have not left the desire for pleasures. Just as the driver fell on the elephant, ignorance

fell on you. When man becomes dispassionate and tries to give up pleasures, ignorance like the ghost on the tree cut off moves the man. When the discriminate leaves pleasures, ignorance runs away from him just as the ghost runs away from the tree cut off. Along with the fall of the tree the nests and bowers also fall down, with the exit of ignorance all vices leave the man and go running. When you left the kingdom and came here, you conquered ignorance, you ought to have cut it into pieces by knowledge attained by serving a great soul. It rose again and with vengeance threw you into this deep and dangerous pit of penance. It would not have arisen had you murdered it then and there. Just as the enemy of the elephant digs deep pits around it as a nest, your ignorance created troubles for you in the force of hard penance and austerities for your fall. Like the paraphernalia of the enemy of the elephant your worry of the mud is the cause of your ignorance. Though you are not an elephant, by your enemy ignorance you were thrown into the deep pit of penance in a moment. Just as the deep pit was covered by creepers etc, your sorrow of penance was covered by a bit of peace etc. Like Bali in Paataala, you are bound in the fierce penance-deep-pit still. You are the elephant; your desires are the chains; ignorance is the enemy; stubbornness in fierce penance is the deep pit. This place is the Vindhya, So your story is the story of the elephant. Now do as you please. (1-22)

## 92. The All-renunciation

'Why did you not care for the words of Choodala, your wife, a moral, spiritual giant? She is a first-rate practical philosopher. What she says, what she does are models of truth to be experienced and enjoyed. If you had not cared for her words, why did you not think with your intellect and come to the path of all-renunciation?

Sikhidhwaja:- 'I left my kingdom, my wife dear, my country and my home etc. Is it not all-renunciation ?

Brahmin:- 'Oh king, giving up the kingdom, the riches, home, umbrella and relatives, which are not yours can not be all-renunciation. By giving up your nearest thing the mind, you can not be an all-renouncer.

Sikhidhwaja:- 'If the kingdom and riches etc are not mine this forest is my all. I shall leave it. 'So saying, goaded by the words of the brahmin, the hero and of firm mind, Sikhidhwaja in a moment gave up his attachment with the forest just as the stream of rain-water destroys the dust nearby. He said 'Sir, I have given up the vasana pertaining to the forest with trees, mountains, pits etc really. Am I now an all-renouncer ?

The Brahmin:- 'All the things mentioned by you are not yours; they are of the forest, so by giving them up you will not be an all-renouncer. You still do not leave your all-important part. Leave that also and become happy.

Sikhidhwaja:- , If so, this hermitage with all its surroundings is my all; that I will now renounce. ' So saying the king got up from his seat like the cloud in the sarat season from the hill top. Just as the Sun looks at the actions of the world from his chariot, the brahmin witnessed the actions of the king from his seat, thinking 'Let him do as he likes that is sacred to him'. Then Sikhidhwaja gathered all his samans of the hermitage outside the hermitage, Just as the land down the ocean gathers at one place all the water from the rain, Then, he set fire to them just as the Sun by his beams makes the Sun-stone brilliant with fire, Just as the Sun offering as oblation in his own flame-like beams the whole world at the time of Deluge enters the peak of the Meru, he entered the hermitage and said to his japamala, garland of Rudraksha beads used for counting the number of times the



name of the Lord is repeated' thus: 'Oh dear, devoted to the master, I gave you trouble all these days for my selfish end. No more I am in need of your service as my illusion of japatapas, penance and repetition of the name is gone. I wandered with you in the forest of Japatapas and mantras, spells; along with you I visited many sacred places. Dear lady-friend, I take repose, you also do the same. 'So saying, he threw away his crystal garland of Rudraksha beads into the fire. Next, he addressed his deer-skin thus 'Dear deer-skin, I am a human beast, you are of a forest-beast. Due to ignorance, I spread you on my sacred grass-seat. Go and join your original source. May you be happy there. You appear like the starry sky as you have white spots on you, Through the fire, get into the sky-state. 'So saying, the king took out the deer-skin from off the holy grass-seat and threw it away into the fire, just as the terrible wind lifts up from the ocean the mountains and throws them in the forest-fire. Next, he spoke to his Kamandalu, water-pot thus: 'Oh Kamandalu, you are round-shaped; you preserved water for me well. For this good friendship and benevolent nature, I did not render any help to you. You are the personification of saintliness you came to me becoming pure by fire; become pure again by that fire itself and go to the place where you have come from. May you be happy. 'So saying, the king made it pure in fire and gladly returned to the brahmin from whom he took it first. The best things must be given to the best men or to the best fire. Next, he said to his holy grass seat thus: 'Just as the mind of the fool always goes down to commit sin, you deserve always the lowest fate. Burn yourself in the fire. 'So saying, he threw away his holy grass-seat in the fire. For the purity of the mind and for taking rest in the Brahman, he threw away all things into the fire. He said to the Brahmin thus: 'Sir, in the world, good people gather good things all at once; in a moment they give up every thing. So I place all

my dear things at the same time in fire so that I might be, quite happy when they, the destructible things destroy at the same time. To become actionless, I threw all things in the fire. Please do not be sorrowful. Who will bear undeserving things in 'the world? Thus in the big fire resembling the Fire of Deluge, just as time offers the world as oblation to the Fire, Sikhidhwaja offered as homa, sacred food to the Fire-God all at once. (1-41)

### 93. The Enlightenment of Sikhidhwaja

Then Sikhidhwaja getting up burnt away the vacant hermitage, of grass full of ignorance and vainly created by his samkalpa. All the remaining things also were thrown into the fire by serious and serene-minded Sikhidhwaja. Some were burnt some were broken; some were thrown out and some were destroyed. He left even his foodstuffs, utensils, the cloths of bark of trees etc. His hermitage now appeared as Daksha's, place of sacrifice after the destruction wrought by Virabhadra. Just as people run away from a burning town, the deer and other animals eating grass etc ran away fearing the fire. Unworried, when every thing was burning, the king said coolly thus 'Oh the son of god, you have given me this knowledge after a very long time I have no attachment to any thing in the world. I am the all-renouncer. I am all-pure, easily enlightened. All worldly things are created by attachment and are very mean. The mind attains perfect peace as and when the causes of bondage are destroyed. I am now calm, self-satisfied and quite happy. All the bondages are done away with. I am now the all-renouncer. The quarters are my dress; the quarters are my residence: I am now equal to the quarters. What more shall I renounce? pray tell me.

The Brahmin:- 'You have not given up all; All-renunciation gives all and eternal joy. Do not talk vainly on all-renunciation.

Sikhidhwaja:- ' (Thinking for a while) Sir, One thing remains, that is my body, full with sense-serpents, blood and flesh- I shall renounce it also by throwing it into the fire'. So saying he got up and was ready to fall in the burning fire. The Brahmin stopping him said. ' Sir, why do you place this body, quite innocent in the fire? This your action reminds me of the ox being angry killing its own calf. This is inanimate, pitiable, mute and in penance. It did not cause any harm to you. Therefore, do not leave it. It is silent in contemplation; like the stick by the wave, it is moved by some thing else. Just as a fattened thief troubles an innocent hermit, this is being harassed by one who deserves all punishment. The fruits fall down from the tree by a gust of wind. Is it the crime of the tree? The body is not the criminal; it is only the place where joys and sorrows arise. The wind is responsible for the fall of the fruits and not the tree the mover of the body is responsible for its movement and not the body. Even if the body is given up, it cannot be all-renunciation, because after death one may not get a body suitable for God-realisation. All-renunciation may not be possible even in another birth. Do not leave the body in fire vainly; that does not confer on you the glory of all-renunciation. The mighty elephant moves the tree; the strong sin moves this body; Leave it with which there will be no more bodies; without doing that if you destroy the body in fire or water, it will be coming to you again and again.

Sikhidhwaja:- ' Oh the son of god, what is it that moves the body? What is the seed of birth and action? By giving up what shall I become the all-renouncer?

The Brahmin:- ' Giving up the body, leaving the kingdom burning the hermitage can not be all-renunciation, Giving up the mind, or the vasana or the ahamkara, which, is all spread

on all sides, the Cause of all, all-renunciation.

Sikhidhwaja- 'Oh the greatest of the philosophers, please tell me what it is that is the form all, the all-spreading the ever-renounceable.

The Brahmin:- 'It is the mind that is the all, the form of all-present in all having the names of jeeva and prana and which is neither inanimate, nor animate and which is illusory. The mind is the utter illusion, the mind is man, the mind is the worlds then mind is all. Just as the seed of the tree is the cause of the tree, for kingdoms, for bodies, for hermitages etc the mind is the seed; it is for all it is the cause for all Giving it up is giving up every thing; that is all-renunciation. To one with mind, justice, injustice, kingdom, begging, penance, forest-life etc, every thing is for sorrow; to one who has no mind, all will be happy. Just as the seed changes itself as the tree, leaves, flowers and fruits etc the mind changes itself as the form of the world and as the form of body etc. The body is moved by the mind just as the tree by wind, the mountain by earthquake and the wind-bag by the metal-maker. The box of all pleasures of all jivas, the birth, old age and death the qualities of the body, the qualities of the saints, is the mind. As the entire world as the entire universe and as the bodies of all etc, the mind changes. The jiva is manomaya, only the mind. As per its forms of activities the mind itself is called antahkarana, mahat ahamkara, prana and jiva etc. As the mind is said to be all, giving it up is giving up every thing. Renouncing the mind is all-renunciation. When it is achieved, the experience of the sat as paramananda, the Supreme Bliss occurs. With the extinction of the mind, oneness and two-ness, etc vanish, the all-pure, the all-peace and the diseaseless Paramatma remains For the growth of the paddy of samsara, the field is the mind. When the field itself is destroyed where is the paddy

samsara grown, or born? It is only the mind that performs peculiar actions, and shows peculiar playfulness with thought and no-thought. Just as water changes itself as waves, the mind changes and gets different forms. The all-renunciation in the form of mind renunciation will confer ever every thing as the emperorship. Just as you have a thing to be renounced, you are a thing to be renounced by some one else. Such a renounceable thing, you consider as the Atman. So you are not becoming the all-renouncer; In the man also who renounced all, like the row of pearls in the thread, the world of the past, present and the future exists. Like the lamp without oil, by one by whom every thing is renounced by him like the lamp with oil every thing shines. Leaving aside all things of the mind, one who attains peace is the calm soul the all-renouncer, like the lamp with oil shines equally. Just as you remained leaving every thing, the Atman that remains by all-renunciation is Nirvana. It is not different from you. Just as the vacuum sky is the source of all luminaries like the Sun, the Moon and the stars, the form of Chit. devoid of all things, remaining by all-renunciation is the source and prop of all knowledge. Just as the blows of the chisle will not trouble the sky, by drinking the nectar of all-renunciation, the fears of birth growth and death will not trouble man. All-renunciation is the cause of all-great all-pure lustre. When all are renounced your mind becomes firm and all-great. All-renunciation is all-happiness; its opposite is sorrow. Realising this, understanding the meaning of OM (AUM) be as you like; do as you please. Just as the waters of the ocean enter the badaba fire and just as fresh waters come and join the ocean through rivers and streams, the all-renouncer gets all things. When the pot is empty, gems may be placed in it the all-knowledge shines. By all-renunciation even in the worst kaliyuga, Sakyamuni, the Buddha stood firm as Meru without doubts. By all-renunciation, all riches accrue; one who takes nothing will be given every thing. Be the all-renouncer, you

will be all-Peace, the pure sky, Suddhatma, be. Leave the mind also by which you renounced every thing. Leave aside the filth attachment and ahamkara, egoism and remain as the form of Liberation (1-64)

#### 94. Sikhidhwaj's Enlightenment

Sikhidhwaja:- (Thinking again and again of renouncing the mind) "Sir the bird in the sky of the heart, the monkey on the tree of the heart, the mind comes back, though I renounce it many times. The confused fish is quickly caught in the net; confused I am bound by the mind; I do not know how to get rid of it. Kindly tell me the nature of the mind and the way of renouncing it.

The Brahmin :- "King, know that *vasana* is the real form of the mind which is a synonym for it. It is very easy to renounce it, more easy than moving a piece of straw. Its renunciation is happier than ruling a kingdom; it is more a thing of beauty than the flower. To the fool it is as impossible as the emperorship to the beggar, the Meru Mountainship to the piece of straw.

Sikhidhwaja :- Sir, I am able to understand from your wise words the real form of the mind, full with *vasanas* and quite confused. But, I am of opinion that it is as hard as and as difficult as devouring Vajra. Kindly tell me how I can renounce it without much effort. It is the flower with the fragrance of *samsara*, the fire that causes the heat of sorrow, the trunk of the lotus of the world, the sky to the wind of *moha*, the carriage for the body-machine and the black bee of the lotus of the heart.

The Brahmin :- "The destruction of the mind to the root is the extinction of *samsara*. That is the renunciation of the mind, say the great elders.



Sikhidhwaja :- 'I am able to understand that renunciation of the mind is the destruction of mind. But, how to make the mind, the root cause of hundreds of diseases, non-existent, I do not know.

The Brahmin :- 'Ignorance is the seed to the tree of chitta with innumerable branches and leaves. To root it out completely, have the heart as pure as the sky.

Sikhidhwaja :- 'What is the root of the mind ? What is its sprout and what is its origin ? What are its branches and trunk ? How can I uproot it ?

The Brahmin :- 'The seed for the mind-tree is aham, I, Mine. Its field is the illusion covering the Paramatma. The field is the field of the whole world. From the first-born source or root, the sprout of Chidabhasa in the form of aham is born. This form, confirmed and formless is called 'Buddhi'. The bulkiness of sprout called buddhi is in the form of Samkalpa. It is called chitta or mind. The Chaitanya which is really devoid of vikaras and devoid of destruction, becomes false and inanimate, the qualities of the mind and is called Jiva. This is the tree. The body with blood, meat and sinews is the pillar. The vasana or other things is the juice going to the branches in seasons like the spring. The branches of the tree are the indriyas senses. The sense-pleasures, the causes for many dangers and difficulties are its stems, sub-branches. Cut off every moment these wretched growing branches as well as the tree itself with all efforts by Self-realisation.

Sikhidhwaja :- 'How can I cut off its roots cutting off the branches in toto ?

The Brahmin :- 'You can cut off the branches by showing no interest in them and by inward discrimination. Become fully

interested in the enquiry of the Self, giving up attachment and interest from the mind; be calm; leave aside all arguments and theories. Disinterested one who does deeds that fall upon him on their own accord is the cutter of the branches of the mind-tree inwardly. Later, he can cut off the tree itself. Put forth all your efforts to cut off this mind-tree. The cutting off the branches altogether is unimportant and the tree itself is important. Oh king, immerse yourself in Self-enquiry and make it a point to cut off to the root the mind-tree. Burn the thorny mind-tree-bush to the root and in full. Then you will be non-minded.

Sikhidhwaja :- "What fire will be useful in burning the seed of the mind-tree in the form of egoism ?

The Brahmin :- "From the Self-enquiry beginning from 'Who am I ?' to the end of Self-realisation is the fire that burns the seed of the worst tree, the-mind-tree.

Sikhidhwaja :- "I thought over with my own intellect many times, "I am not the world, I am not the earth, I am not the shore of the mountain, with the forest I am not the forest, the leaves or their movement, I am not the inanimate body, I am not the flesh, the bones, the blood, the senses of action, or of knowledge, I am not the mind. I am not the intellect, I am not the inanimate ahamkara. Just as in gold there are no ornaments different from it, there is no inanimate ahamkara in the Chidatma. The inanimate mother of pearl, the mirages are famous for their false-existence. So is ahamkara, Just as there is no big tree in the sky, the prakriti, the source of all the fourteen worlds, the original cause for the sabda etc, does not exist in Paramapada as different from it. Thus, though I know the way of wiping out ahamkara, I am not able to find out the Witness-Chaitanya, the All-bliss. Hence. I have been sorrowful for over a long time.

The Brahmin :- "If you are not the objects seen from the body to the ahamkara, please tell me what you are. You are sinless and very wise,

Sikhidhwaja :- "I am the pure Witness-Chaitanya, Chinmatra, in which the bliss or the inanimate objects like sabda are experienced, or firmly staying in the qualities of intellect, the division of all is determined. But, why I am attached to the body ahamkara etc reasonably or unreasonably; I also do not know that I am the Brahmapada. I am unable to wipe out the filth of the Atman. Hence I am sorrowful.

The Brahmin :- "Please tell me whether the filth of the Atman, in which you are full and by which you are engrossed in samsara, is sat true or asat, false.

Sikhidhwaja :- "Sir, I do not know. I do not know the ahamkara also clearly; I do not know the way to give it up. Though somehow I leave it it comes to me again.

The Brahmin :- "From cause there is effect; the effect without cause is like the two Moons, false. It is asat if examined closely. Please tell me from what cause the ahambhava, the mind the sprout of the world is born.

Sikhidhwaja :- "The cause for the defect of ahambhava is the appearance of the objects seen, like the body etc. Pray tell me how it subsides. As the mind is bent upon the enjoyment of objects, the ahambhava is born only for giving sorrow. To get rid of it, there must be reluctance to the objects of enjoyment, How to get it ?

The Brahmin :- "You know that the cause for the mind to engross in objects is the objects. What is your opinion ?

Sikhidhwaja :- "The cause is the power of the objects

like body etc. Just as the trees move by the wind appearing as false, by the power of the body etc, the knowledge about them is born. I do not know the falseness of the body etc the ego of which is the seed of the mind. How to destroy the seed, I do not know.

The Brahmin :- "If at all there is the power of the body etc. you are true. But when they have no power at all how can there be their knowledge ?

Sikhidhwaja - "When the real form of a thing is quite evident, how can it be false ? Will light ever be darkness ? How can the body, with hands and feet etc and with the fruits of actions, experienced as sat, be false or non-existent ?

The Brahmin :- "The thing that has no cause is non-existent; its knowledge also is illusory. Without cause the body its effect will never be. Without seed, how can a plant exist ? The effect that has no cause appearing as true is like the illusion of the mirage, his fancy. The body etc are born of illusion, they are false, myth. With all effort, none can get water from the mirage.

Sikhidhwaja :- "To say that the cause like two-moons is false-does not look nice. Will the ornaments of the son of the barren lady be attractive ?

The Brahmin :- "The effect, the form of the skelton of bones, is experienced without cause; it is impossible; so treat it as asat, false.

Sikhidhwaja :- "Sir, to the body which appears as true directly every day, the cause is the father. Why not ?

The Brahmin :- "Really the father also is causeless, false. What is born from asat is asat. The cause of the effects and

the object is called the seed: Without seed there can be no sprout, in the world. The effect, the cause of which is false, is also false. When there is no seed, there can be no sprout. Its knowledge is false. The seedless plant, the causeless effect, two moons, mirage water, barren lady's son are all false, the mind's illusions.

Sikhidhwaja :- "The first Grandfather Hiranyagarbha is the cause for the creation of the three-world progenitors Manu, Daksha, Mareechi etc, the saints and all the beings and the worlds. Why not ?

The Brahmin :- "Due to caus'lessness, the first creator also is false. Nothing exists without cause. The falsity of the seed, in the form of cause leads to the falsity of effect. The first creator is not different from the Brahman. The illusion in the form of avidya vanishes with vidya and the false idea vanishes. Hence the creator's first creation is illusion, like water in mirage. Thus, your wrong notion that in the stomach of Hiranyagarbha, Brahma and others, their bodies, their acts the truth of them all is gone. Now what remains as illusion, that also I will drive away from your mind by revealing to you the truth. The objects other than Chaitanya are false; The Iswara, the lord of all gods, or the Chaitanya blossoms in the form of all from Brahma to the piece of grass, himself in himself gets the names of Hiranyagarbha etc. Hence, all the forms of dualism are nothing but the form of the Brahman, the ALL-PEACEFUL. (1-70)

### 95. Sikhidhwaja's attainment of Peace and Repose

Sikhidhwaja :- "Sir, the whole world from Brahma to the piece of straw is false like waters of the mirage, you said. If so.  
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how can the objects and their actions (e.g. by food and drink, hunger and thirst are removed) occur? How can they be the cause of sorrow?

The Brahmin :- "Oh king, the water is liquid; by cooling it very much it becomes hard snow; it will serve as a seat a stool etc; thus, in the world the idea of Iswara is spread in things and their actions. With the disappearance of ignorance, the world also disappears. Without the destruction of ignorance, the world will not vanish. By the realisation that all is Brahman, ignorance vanishes. With it the entire world will be realised as the Brahman and not at all the world. Every thing that appears as other than the Brahman gradually destroys itself. As the ignorance becomes null and void, all the seen world and its objects disappear. What then remains is your Self, yourself; the seen world is as illusory as the water in a mirage. With the non-existence of Brahma, his creation becomes non-existent. The action of the non-existent can not exist anywhere. The forms of the beings born like the waters in a mirage appear by knowledge as false like the silver in the mother-of-pearl. The form of action without cause is false. See the thing born by false knowledge with false view. It ceases to exist then Who can fill the pots with false waters?

Sikhidhwaja :- Why can not the Brahman, the unborn, the unexplicit, and the infallible Brahman the cause for Brahma, the first creator?

The Brahmin :- "The Brahman can not be the cause or the effect as it is changeless, non-dual, above the world and devoid of cause and effect. It is beyond subjectivity; objectivity and activity it is causeless, beyond logic, discussion and description; it is beyond ordinary understanding. As it is causeless, it is effectless. If you take that the world with karana and karyā, cause and effect, exists it is



devoid of the qualities of dualism, devoid of the division into desa, kala, vastu, place, time and object, the endless, the beginningless, the Chit; the Brahman it is. The Brahman is beyond logic, unintelligible infallible and peaceful. How can it be the subject of what ? The object of what? The enjoyer of what ? Hence, the world is not made by any thing, any body, It is non-existent. You are not the subject, you are not the enjoyer; every thing is non-born, peaceful and auspicious. Due to causelessness the world is not the effect of any thing. The world is by illusion; it is not by realisation. The creation also is non-existent as it is the effect of no cause. So also as the world is not the effect of any cause, all things are non-existent. When there are no things at all, where is the knowledge of things ? Then the ego, the cause of knowing also is non-existent. Hence, you are pure, you are the liberated, the Brahman. Where are bondage and liberation to you ?

Sikhidhwaja :- "I am enlightened, reawakned to the real, by your words of wisdom and logic. Due to causelessness, the Brahman is not the subject of any thing. As it has no subject, the world is nil, the idea of form and name is nil. Then, its seed, the mind and ego etc are non-existent. When there is no world, no mind and no ego, I alone am, the Pure, the Enlightened and the All-Auspicious. You told me that there is nothing but the Chaitanya. Applying your logic, every thing from the world to ego all things are false. I alone like the sky shine resplendent without any vikshepa, disturbance. I salute to myself. This view of things of time, place and action after a long time is now destroyed. I am All-Peace, Indestructible, Changeless Brahman only.

'Samyami nirvami paristhitosmi na yami nodemi nachastamami  
Tishthami tishtha swayasthitatma sivam subham pavana  
mounamami.'

I am Self-reposed, Self-contented, existing everywhere; I am not gning anywhere; I am not rising; I am not setting; I am as I was; You also remain in that all-blissful state; I am the Atman, the Pure, the auspicious, the most sacred and silent. (I-25)

## 96. Sikhidhwaja's great enlightenment

Sikhidhwaja, realising that every thing is the Brahman constantly and continuously, attaining great tranquillity was quite still for an hour like the lamp in the winoless place. Hewas about to enter Nirvikalpa s madhi. The Brahmin reawakened him in a moment and said 'Oh king, you are awakened from your slumber of ignorance. You are now the form of Siva. So with or without the drisya, you are not concerned; you are not affected by its rise or fall. By realising the Brahman once all your sins are washed off; you are rid of all kalpanas, you are a Jivanmukta now'

Sikhidhwaja cutting off the shackles of bondage and illusion became very lustrous, Becoming restful and liberated, the king realising the falseness of drisya said " Sir, though I know, I request you to tell me how in the Atman, the auspicious, the peaceful, the most lustrous, the inexplicit the idea of the world in the form of drisya arose.

The Brahmin : - "A right question. The whole world, seen by the eye, is sure to get destroyed at the end of the kalpa. Only the sat remains then, the sat that is perfectly calm and stable, deep and detached, neither lustre nor darkness, the all-spread and the all-essence. That is Chinmatra, Pure, Calm, lustrous, too subtle the Chit-sky, devoid of all creations, with intellect showing the real form, the One, the purest, the all expansive, the fountain of light, very deep, only remembrance. That Paramatma, the